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A Story Beginning at Marriage. the most beautiful of the angels."

BY HUDSON TUTTLE.

CHAPTER II.

"He said, when first be saw me, Life seemed at once divine Each night he dreamt of angels, And every face was mine. Sometimes a voice in sleeping Would all his hopes forbid, And then he wakened weeping-Do you really think he did !"

The next morning as Mark sat on the porch, Mary came gaily toward him and, smiling, said: "I have come for you, as promised, for the woodland walk."

Her gipsy hat hung on her shoulders, half concealed, half concealing her luxuriant, wavy hair. Her complexion received a more delicate shade from her simple buff dress gathered at the waist by a band.

The path wound around a steep hillside, over the brook, where a mossy log served for a bridge, and under great maples and beeches casting dense shade. The squirrels chattered in their branches, rattling the triangular nuts on their heads. The brown thrush and robin sang for them, and on the high skeleton top of a tree on the hill some crows were holding high debate. The path was bordered with flowers, the purple gentian, the aster, and golden rod. They came to a stream where three enormous maples sent their roots down the bank on one side, clasping with their guarled fingers the rocky support and interlacing formed a rustic seat. Mary motioned her attendant to be seated, and sat on the opposite side.

"I presume," she naively said, "these surroundings will recall many of my attempts at rhyme, as they have usually oeen made here."

"Truly, then, this is the place for a confessional. This retreat where the thoughts took wing, which drew me to you, should hear the story these thoughts have unfolded."

"I am sure, Mr. Leland, it would be absurd to confess when you have nothing to reveal."

"I have much to confess, Miss Malcolm. We wrote of love

before me met." "And you think it was an imprudence, and wish to retract!" she replied, with difficulty suppressing the tears brim-

ming in her eyes. "Who said that?" he asked earnestly. "Who said that Not I. But I thought I saw in your face that you were disappointed."

"I have not said that." "It was a severe test," he continued, speaking slowly. "Your fancy formed an ideal, which I am in every way un-

worthy to make real. You will delay your decision?" She remained silent. "I have little to offer you, for I have my way to make single-handed in the world. It requires the sublime faith of

Cadijah to believe in my future, but all I am, all I have, all the future may bring, is-"Is mine!" she interrupted, laughing through her tears.

"Is yours!"

There was a prolonged pause, broken at length by Mary, who said :

she mocked him, but in her eyes he saw her earnestness, and tentured to press her hand to his lips.

"You are mine and I am thine!"

"That depends," she replied somewhat coldly, "on how you understand those words. If you mean ownership, I say diversified from fishes up to mau. no, but if it is likeness of sentiment and unison of purpose emphatically, yes."

wife's promised obedience; mine and thine in the sense of a common purpose in life, common aims and a blended destiny." nothing more than an original and painstaking naturalist.

Her face glowed with animation as she replied: "It may standing equal before the law, husband and wife, each enlence in their respective spheres, and drawn together by force which to all outside influences makes them one."

Her face glowed with enthusiasm, and she blushed at the warmth and boldness of her words.

"You have expressed my own thoughts," he replied, "bettions of my mother, and respect her too well to coerce, by a feather's weight, or blight an aspiration of the one whom I

for love must be jealously guarded."

They found Mr. Malcolm sitting on the porch reading a paper; Bessie by his side eagerly perusing a fairy tale. Mary seated herself by her father, for he was now doubly dear to her, and Victor sat on the opposite side of the doorway.

Spray after you," said Mr. Malcolm, a smile lighting his usually serious eyes; and, at the mention of his name, Spray, a beautiful, silky-coated spaniel bounded to his knee.

did you not go with us?"

"He is a cute dog, father says," spoke Bessie. "He knows when a third party is not wanted."

"Bessie," said her father, laughing, "you should not repeat our little private conversations."

Mary was annoyed by thus being given the key to the conversation of her father and Bessie, and changed the subject. "Mr. Leland, I wish my dear mother were here, that you

might see her. It is so sad to think of her as apart from us." A tear dropped on the paper Mr. Malcolm was reading, but he quickly looked up, smiling, and said: "Many years ago often feel her presence, and that she has not forsaken us."

"Mr. Malcolm," said Mark, "I presume my correspondence pher, who is blind to any higher causes than the physical. with your daughter is not a secret to you?"

"By no means, sir, for she has always made a confidante of me, and recently I have taken the liberty to write to Deering, colleges to day. When a juggler tells you that if you give an ignorant and unscientific age, long centuries ago. If no to learn if her confidence was misplaced. Understanding the him your hat with a hen egg in it he will hand it back such phenomena have been possible since, they were not deep interest a father has in the welfare of his child, you will with the egg converted into a pigeon, he does not expect you, possible then. The Church, blind to the spiritual facts pardon me.'

"Pardon you!" replied Mark warmly, "I am the one to ask pardon. I should have furnished you with references. You asks you to believe in a wholesale transformation by means of occurrences which happened in Judea in the times of Jesus have made the way easy for me to ask the greatest favor pos- natural causes, which you know they can not accomplish, for and Peter and Paul. Nothing of the kind, it will tell you, sible, and that is the gift of your daughter." He paused, and you see them going on all the time without transforming ever occurred before or since. That, it says, was a special diswith a strong effort, her father replied, with a voice of suppressed grief: "Mr. Leland, Mary has been more than a daughter to me since her mother's death. She has, in a meassure, taken her mother's place. When she goes away, I shall into another entirely different, whereas if the theory were miracles are myths, born of ignorance, superstition, and have only Bessie."

arms around her father's neck, and wept in silence. As for for these millions of intermediate or modified animals and immutable way of doing things. God himself could not if Mark, he felt condemned for his unheard of barbarity. It had not before occurred to him that their love could make any one point to some trivial variation or to some species that were particular in contravention or contradiction of his eternal unhappy. He regarded himself as an unfeeling wretch, and would have so expressed himself had not Mr. Malcolm resumed: "Life to me has been a lost battle, for the fates have been ever adverse. A short period only was passed in the sunshine of love, for the rising of Bessie's star heralded my night. I have lived for my children, and their affection has been my solace. I have expected this hour when some one would demand them of me."

"Oh, Mary!" sobbed Bessie, "we can not have you go

"I shall travel for a year," continued Mr. Malcolm, "and then, events must decide my course."

He drew Bessie to him and folded her in his arms.

"After which," said Mark, "your home will be with us."

"I can not accept your generousoffer myself, but I may for Bessie. Life is so uncertain with me, I desire to be assured that she has a permanent home."

"We will adopt her as our daughter, Mary?" Deeply blushing, she replied: "You are, indeed, generous. and I am a favorite of fortune, if my father and sister both find a home with me." The bell rang for tea. They arose and entered the house, Bessie holding her father by the hand on one side, and Mark on the other, calling them her old papa, and her new. The sun was shining in an amethyst haze, and

To be continued.)

they were happy.

Witten for the LIGHT OF TRUTH. THE ABSURDITIES OF MATERIALISTIC THEORIES OF EVOLUTION.

BY PROF. J. RODES BUCHANAN.

As man in the early ages discovered the planets and other stars, but knew nothing of their distance from the earth, having no telescopes, so we now-a days have discerned races of men and extinct animals in remote ages, but we shall not know how remote until we use the psychic telescope of psychometry which I discovered in 1841 and perfected in 1842.

The physical telescope of glass penetrates all space, but the psychic telescope penetrates all time as well as space, for "I have little to offer you, but I have Cadijah's faith in your it conquers both, and it will give us a complete revelation of Eocene, Miocene, and Pliocine ages, and go still beyond into This was uttered in such a suppressed strain, he thought the Azoic time when earth was a dead mass waiting for lifewaiting for the higher world to bless it. It will tell, too, how life began and how it evolved from animalculæ to the grand animal kingdom to which we belong-how the Radiata, Articulata, and Mollusca came on, and how the Vertebrata were

I have not publicly spoken of evolution, but I think I already understand the creative secret as it will be known here-"Mary," he replied in admiration, "I am glad you have after, and I feel like smiling as the great wave of public opinspoken, for a perfect understanding is the basis of trust, the ion rises and falls at the base of the grand undeveloped scisister of love. I scorn the gross idea of possession, of the ence of evolution, and lifts the honest and laborious Charles Darwin to the highest rank as a philosopher, when he was

Scientists are exulting in the development of the doctrine be a dream, but it is a beautiful dream! Man and woman of evolution, and it has frightened the clergy, but after all it is only a scarecrow, for I do not hesitate to say there is no couraging the other in the attainment of the utmost excel- science of evolution yet before the world. The so called science is nothing more than a review of geology, zoology, and paleontology, which tells us in more copious details the natural history of the successive orders of life that have appeared on the globe.

Is that a discovery or a philosophy? Far from it. The story ter than I could myself. I too well remember the instruc- of successive development of higher and higher orders is a familiar old story throughout this century-sketched by Lamarck and beautifully told in the "Vestiges of Creation" about fifty years ago. The evolutionists have He gathered flowers and began to weave them into a wreath. done nothing but to tell over the same story with ten "The blue are for your profound thought," he said, "the times as many details, and finish by saying that is evolu gentian for your goodness, and this golden rod is jealousy, tion. They assume that if one species of animal appeared after another on the globe, that one species must have been When he had completed it, he placed it on her brow, and converted into the other, and there is no need to prove it. slowly, with scarcely a word exchanged, they retraced their As a matter of philosophy I call this a bold and barefaced assumption. It is an impudent begging the question without attempting proof.

If an oak forest disappears and is succeeded by a beech forest, as in Denmark, does that prove that the oaks were converted into beeches-which is more probable than to suppose "You have taken a long walk, and I had concluded to send that an oyster can become a whale by successive transformations, or that animalculæ can continue growing and growing, transforming and transforming until they become men.

All nature laughs aloud at such a preposterous theory as "He would have had no difficulty in finding us, for we have this which men believe simply because they wish to believe been to my usual retreat," replied Mary. "Spray, my posy, why it, as they do not know what else to think—the same reason which made the apcients believe this world to be a flat plain. If this theory were true-if there were a sliding scale from one species to another-if through millions of years animals were undergoing slow transformations from one species to another, all natural history would be a chaos; for the number of animals undergoing this transformation and dying in its primitive stages would be so great that the whole earth would be sprinkled over with monstrosities of no defined species, and for every well-defined animal which we could name, there would be a thousand intermediate for which we had no name, and instead of a limited number of species tions—of something unnatural, exceptional, and out of the she lest us-long and dreary years. We can not see her, but I they would count by the millions, and every mine and every divine order! If the dead return not, speak not, now, to-day; with it. These are true reformers and genuine Spiritualists. cave would tell the story of the hodge-podge and helter-skel- if through more than eighteen centuries of silence and death -.- Alcyone.

"My mamma," said Bessie, "was too good for earth, and is ter system of evolution, which has no record on the globe, and the grave has returned no answer; if we can not trust the never existed except in the brain of a materialistic philoso- evidence which appeals to our senses under critical and scien-

ties and delusions of the stubborn materialism that rules our with the crude child stories of events said to have occurred in unless a simpleton, to believe that he made the transforma- which confront it to-day, takes us back over a dead and dreary tion which you know he could not do; but the evolutionist waste of nearly sixty generations, to tell us of the wonderful anything from one species to another-causes which have pensation-an age of miracle. We make answer, if no such been operating through a million years without bringing a events have occurred at any other period of the world's single clear evidence that any species was ever transformed history, they did not occur then. We know that all pretended true the whole world would be a museum of infinitely varied credulity. As surely as God is, nothing can occur in contra-Mary, unable to suppress her tears, came and threw her transformations. Evolutionists have searched over the globe diction of natural law; because natural law is but God's eternal which their theory requires, and after totally failing they he would, and would not if he could, do anything special or clearly analogous in the horse family (upon which evidence Huxley relies), evidence that is so entirely irrelevant to the eighteen centuries ago which might not occur there to-day; question as to look like a surrender of the theory. And yet Huxley and other evolutionists talk about evolution in such a defiant and insolent way that we are astonished to see so much absurdity and so much arrogance combined in parties who have totally failed to prove their claims, and after accepting doctrines that have no proof, they ignore spiritual science with its millions of proofs! Such is the wisdom of Colleges to-day!

> Materialism is of the earth earthy, and can never solve the problem of evolution or any other fundamental problems of life-not even the constitution of man. But physical scientists have not all fallen in with the evolutionary hypothesis of transmutation.

> Lyell calls the theory of substitution of some nerve-organ for another before existing an "unpardonable" and "gratuitous assumption.'

> Professor Dana says "there are no facts sustaining the theory that species were made from species."

> Virchow, the leader of biology in Germany, says as to the theory, that "the ancestors of man belong to some other order of vertebrates." . . . "I must declare that every step of positive progress in the domain of prehistoric anthropology has removed us farther away from the proof of their connection."

> Agazzis tersely characterized the evolutionary doctrine as "mere assertion." He also says: "It is not true that all the earlier animals were simpler than the later. On the contrary many of the lower animals were introduced under more highly organized forms than they have ever shown since, and have dwindled afterward." . . . "The more complicated forms have frequently appeared first, and the simpler ones later, and this in hundreds of instances. The developmentassertion does not bear serious examination."

"Naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived by successive development from a first germ or a few germs." Nevertheless the mechanical theory of evolution has charmed the great majority of scientists, because their common sense compels them to reject the Biblical fable of creation, and then materialism confines them rigidly to mechanical causes. There they must stand in the dungeon of materialism, until a comprehensive philosophy shall appear to release them.

But it may be asked why have we not measured the ages of evolution on this globe by the power of the new science? The next century will do it, but just now I am only a pioneer in science, unable to do the work that would require twenty men, and unable to command their cooperation. But one man in this century, the true, fearless, and philosophic Denton has stood by my side helping on this work-himself battling like the soldiers of a forlorn hope against the opposition of orthodox fashions of belief and collegiate ignorance.

Denton knew as well as I that the dawn of psychometry was for mankind as the sunrise over the world, and well did he employ its power in looking all over the ancient history of this globe, and even extending his researches to the stars.

How deeply are we all indebted to him for demonstrating in his great work, "The Soul of Things," what I have not had time to demonstrate. The tomb near Berrigabadi, on an island in the l'acific, inhabited by savages, where he fell in his grand march in pursuit of knowledge, August 26th, 1883, should be a sacred spot to future travelers. Could he have returned with the spoils of ages, the intellectual wealth of Egyptian history, his contribution would have surpassed all the recent labors of European savants. The world does not realize its profoundest teachers till they are in the higher world. But in the future the name of Denton will shine as a star.

Written for the LIGHT OF TRUTH.]

IF A MAN DIE SHALL HE LIVE AGAIN?

It is constantly affirmed by unbelievers in spirit-communion, that the messages coming from departed human political, social, or industrial movements of the last half censpirits contain nothing that we do not already know-nothing we are not "already satisfied on." The objection is weak and movements. Read the rolls. There appear the names, not a frivolous. Let it once be settled that the messages are real- few, but in multitudes of men and women who were and are that they come from discarnate human spirits—that they are avowed Spiritualists. intelligible, and it matters not how commonplace they may be, they are of profound significance. If such messages come they who come closest to the great heart of all, can work with at all they imply continued existence after the change we call death. They are an answer to the most momentous question manity. ever propounded by mortal lips: "If a man die shall he live again?" Is it a matter of no consequence-of no importance. to be assured in the only possible way for such information to come, that the loved are not lost, that the dear ones who have gone before, still live? There can be no certain evidence of them strength. The wave of psychic force, beats strong and full continuity of life after the dissolution of our mortal bodies, upon the shores of matter. The keener senses of the adcontinuity of life after the dissolution of our mortal bodies, unless it be through the perpetual and universal operation of spiritual law; a law which, under favoring condition, makes leading, the van of progress, towards a truer manhood, a spirit-return and spirit-communion possible throughout all the ages. Tell us not of special revelations-of special dispensa-

tific conditions of to-day; if we can not rely upon the per-The whole theory is a monumental record of the stupidi- petuity and uniformity of spiritual law-then mock us not and immutable purposes. Nothing occurred in Judea or in any other country, or among any other people, or in any other age. We know that the same unvarying spiritual laws must prevail throughout all ages and in all worlds; because we know that an infinite and eternal God must be infinite and eternal in his operations; and that is what constitutes spiritual and natural law. Spiritualism rests upon this eternal and immutable order. It knows no miracle. It is tethered to no marvelous or exceptional occurrence of long ago, stranded solitary and alone on the shores of time; ever fresh and parennial, it is in harmony with the divine and natural order. To it, all lands are holy lands. To it, the light and air of Palestine is not alone impregnate with the life divine; and the dew and rain which falls to-day is not less refreshing than the dew and rain which fell on Hermon centuries ago.

'O friend! We need not rock nor sand, Nor storied stream to I morning land.

"For still the new transcends the old, In signs and tokens manifold.'

SPIRITUALISM AND REFORM.

EUDORA B. MARCEN.

The world is astir with plans and methods for the advancement of human comfort and human happiness. Since the incoming psychic wave first attracted public attention in an obscure New York village, up to the present hour, when man feels through all his being the pulse beats of the infinite, movements for reform have grown space. The emancipation of the black man, the increasing liberty of conscience, sex equality and human equality have been forward steps in the march of progress.

In earlier times, American ideas were hampered by the monarchial thought and customs of the colonists. But with generations born to liberty, there has come a broader out-look and a deeper understanding of the rights of man. The American people are setting themselves free from many oldworld conditions. Yet each year brings so great an influx of minds imbued with conflicting thought, that the full strength of American knowledge has to be exerted, to overcome these pernicious influences. Though for all this, there has been a steady growth toward better things, a more general understanding of the brotherhood of man, a realization in the minds of men, that all men are brethern and that neighbor means, he who needs assistance.

To bring this thought prominently before man, has taken courage and patience. Yet the hour has always found the man or the woman, ready to bear the banner of progress before a sneering or an applauding world.

The men and women who struck the shackles from the negro, were outcasts from public favor, less than half a century ago. To-day they are enrolled as the bravest and wisest of our country's heroes.

The men who first questioned the fable of the three-headed god, were all but denied a hearing. To-day respected of men, they are a powerful sect, working in the front rank of intellectual liberty. The women who dared claim for themselves the right of

individuals in the first half of the nineteeth century, were looked upon by their more conservative sisters and brothers, as defying God and reason. They are now honored and sought after, and but for the slow moving wheels of custom, would ere this have attained their equality before the law; for no man who respects himself and honors his mother's memory, dare deny the justice of their claim.

The "visionaries" of the present hour who seek a more practical brotherhood, wherein, all men rich or poor, high or low, shall stand before the law equal in fact as in theory, may for the time, be stigmatized as "cranks." But in the new time rolling on, they too shall be classed among the liberators of the race.

In all this upward movement, what part has Spiritualism played? The thoughtless would answer, nothing. The name has never been mentioned in connection with one of the tury. Look, however, at the membership of these reform

Let it be remembered that grand souls are never partisan; all. Not to advance an ism, but for the benefit of man, these brave souls have laid aside selfishness and worked for hu-

What was their inspiration and their strength? The knowledge that ever present though unseen the angel world walked with them, their guide and comforter. Spiritualism pure and simple was their inspiration and their stay. The knowledge that the unseen forces were fighting with them, gave vanced guard see it first and proclaim it, to the multitude. And Spiritualists inspired by Spiritualism have led, and are truer womanhood, towards the ideals foreshadowed in the visions of the inspired ones. The true reformer is, and must ever be a Spiritualist; for the power that moves all things is spirit, and only they who recognize it, can intelligently act

OUR CONTRIBUTORS.

IMPRESSIBILITY OF WORDS AND IDEAS.

In almost all instances where communications are given on rare occasions. It is possible for the spirit to speak in its sufe and thorough knowledge of spiritual laws on the other. As these are conditions which are not usual with newly formed circles, or recently developed mediums, investigators fortunately receive manifestations, usually the first impulse of the members is for "tests," and "tests" generally mean names, dates, etc., which even under the most favorable and estabthe first favorable moment. By prematurely forcing the matter failure is almost certain, and the doubt resulting closes the door against further communications.

communitations are thought to be given by words to the medium, and by the medium spoken or written. The careful factor. Thought is transmitted-the ideas-from the controlling spirit and are impressed on the mind of the medium where they are clothed in such language as the medium can command. It thus is self-evident that a Shakespeare, if he

This subject is brought up by an inquiry made by a thoughtful correspondent as to what he considers irreconthoughts of spiritual beings. He says:

"According to the opinion I have formed of the matter the formula of words, it is useless to connect ideas without that consecutive ideas can not be expressed unless formulated in known terms. I can not think without language; and English. This may be a fault of my mental conformation, and I would like to know if any one can address in thought any conversation without words."

Max Muller has advanced and strenuously advocated the theory that thought itself is dependent on language. Without which there could be no accumulation of ideas, and mental progress impossible. His theory is that the word came before the thought it conveys. If we can not think without words, then until words are acquired there can be no thoughts. We can not accept that conclusion.

Going back to childhood we come to a time when the babe has no words, yet we can not for a moment believe that it is without thought. We know to the contrary. When the child just able to walk, yet unable to speak, leads its mother to the door to have her open it, although not speaking or knowing a word, it manifests complexity of thought. If at that age the child be placed in a German, Italian, French, or English family it will soon express its thoughts in the language of those who surround it; but if it should be placed where it would hear no spoken words, it would remain dumb. Deaf mutes are in the latter condition, never having heard a spoken word, but they have ideas, often of complex character-

Thinking in words is an acquired habit. If acquainted more perfect and blind our faith. with only one language, thoughts are clothed in the words of [Written for the LIGHT OF TRUTH] that language. If in after years another language is acquired a double process is carried on when speaking. The thoughts as a rule, are first clothed with the words of the mother tongue, and then translated into the foreign. In the pantomime by which those unable to speak a common language convey ideas, there are no words spoken. It may be objected that although not articulated words representing the ideas are thought in one language and by gestures are reproduced in other words of the receptive mind. True, but in the savage, half of whose language is gesture, and in the child before it acquires the use of words, this objection does not hold

However intimate the connection between thoughts and Materialist confounds the spirit and the body because of their seemingly inseparable dependence. By deeper insight we the mind stamps upon it. It is a symbol of an idea. It is not logical to hold that the symbol and the idea for which it creates that for which it stands.

transference" conclusively prove that thought can be conveyed from one mind to another without words. When the understand the same language or not; and the same may be said of spirit influence. The fact of such impressibility tion of words; and if we seemingly can not think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding the great and almost insurmountable difficulties a spirit meets in speaking in a language not known to the sensitive, becomes apparent. That this is possible to be done is fully established by facts, but it implies an unusual degree of sensitiveness and ability to control. This will be more vividly presented if the mesmeric state be compared. Subjects are found so sensitive as to repeat the thoughts of their magnetizer, but they are only one in a thousand. They are subject to the lower state, but can not reach the higher degree, so of the many mediums who are able to catch ideas, only occasionally are there those who reach the exalted state of what may be called perfect control

Written for the LIGHT OF TRUTH.]

MEMORY.

MRS. M. THERESA ALLEN.

Memory is a preservative element in the human organization. It is the memory of the event that brings the event back into our lives, with all its joys or sorrows, and gladdeus or saddens the heart with its influence. It is the memory of a deed that kindles into life a blessing or a curse, according to the nature of the deed, or rather according to the effect of the same. The gentle word, the kindly deed, the passed away; and we, in our meditations, recall and establish have their being among the things that are.

THE UNCERTAINTY OF OPINIONS.

Upon any subject of which but few facts are correctly known In almost all instances where common the property of the matter, and if contradicted would show a warm temper hibition in the burning bush. If this precious piece of purithrough multismanip great and trace of words and and disagreeable feelings. The fewer the facts, the more bold tanical hypocrisy succeeds and becomes a law and is enforced our rare accessions. In a procession of the only opportunity they on week days, will be deprived of the only opportunity they and unversifiable opinions.

are confused and confirmed in their skepticism on the very Spinoza, Comte, Berkeley, and not the least of all, Spencer. But tive occupations will be forthcoming, and let the grease on threshold of their research. When circles are organized and upon the idea of cause, God, or creative power, no two of them the machinery at the Exposition take a needed rest. The profits could exactly agree. The Buddhist, Mohammedan, and Christian, of the trust will be divided equally between the saloons and with their divided sects, say that their own special phase of the churches, while they in turn will doubtless donate freely lished conditions are difficult for the controlling spirit to sionaries to India to Christiania: the Hindoo. Theosophists for enjoyment and business. give. If due patience were exercised these would be given at come from India to teach Christians a degenerated Buddhism. The Calvinists in theology are in conflict with the earnest and confident followers of Arminius. Go my way or be damned is the cry of all. Now all these philosophical and re-This course of procedure arise from mistaken views of the ligious speculations conflict, and animosities exist because methods by which communications are transmitted. The men are not in possession of a sufficient number of demonstrable facts belonging to the subject on which they speculate. The pious Christian minister dogmatizes in his closet and study of impressibility shows that words are not a necessary pulpit about the being and nature of God, as if some settled verifiable knowledge was possessed by man of such an existence and person. All this vice, in human thinking, comes from the early habits of the underclassed mind. There is a vast difference between religious wonder and scientific attempted to impress an ignorant medium, might succeed in curiosity. The former belongs to the order of mental emoimparting a vivid idea, but the habiliament of words by which tion, and the latter to the order of the intellectual earnestness the receiving medium clothes it, would be imperfect and in- to know, to investigate, explore the unknown planes of being. The problem of the divine existence is the sublimest problem toward which the human mind has advanced, but it is too great a problem for human reason. Knowledge is obtained cilable statement that words are not necessary to convey the from observation. All that is in the mind comes through the sense. Inspiration even can not help man beyond the capacity of sense consciousness. Mentality of all gods are in after repeated attempts to utter a prayer in thought, without the human mold. If an eagle can reason its god would be an eagle. The different systems of theology are as baseless as a words, and the more I study upon it the more I am convinced vision. Religions have made slaves of human reason, and crushed the liberal aspirations of races. They have done more, they have been helps to the minds crushed by the inknowing no other than the English tongue, I have to think in stitutions which they have created. They first created an abnormal appetite, and then fed it.

The existence of any special god set up by any race is another question entirely from that of the sublime one of creative power. I do not call the God of the Bible, nor the Grecian, nor the Roman, nor the Scandinavian gods, the Creator of the world. All the gods which men make are but the ideas of men. The most ignorant nations will be the most earnest fighters for their religion. Intolerance, ignorance, and religion live in the same house.

It is very proper for an intelligent mind to speculate upon the cause of all things. The imagination under the exercise becomes delightfully excited, so stupendous is the nature and constitution of the universe. Virchow censures Hæckel for teaching the hypothesis of evolution as a truth; But Virchow is a theist, and teaches that there is a god. Oh! for the consistency of men. If it be right for Virchow to sustain theism, it is just for Hæckel to sustain evolution, and more so, because the theory of evolution is purely based upon carefully observed facts in nature, and theism is simply the creation of opinion, processes of reason, and never can amount to more than an assumption. Men will fight for their theories as a hen will fight for her chickens. The less we know and the

SENATORIAL SNOBOCRACY.

WILLARD J. HULL.

Noah Webster defines a snob a vulgar person, particularly one who apes gentility. Accepting this definition it by me." would require a lifetime to write the history of snobs. Like the ubiquitous harlequin, men call death, the snob greets us at you see is the effusion of some snob who undertakes to Walk on the avenue and behold him in lavender and rosemary. Enter a drawing-room and you will find him comwords, so close that by habit we confound the two, as the paring his elegance with the portieres, ogling the ladies or talking reciprocity with Equador with Bilks, the host. Enter a court room and he is as likely to be found on the Bench as learn that ideas must exist before the words by which they at the door with a distaff. Take a seat in some gilded pew are expressed. A word has no meaning except that which and you will see him caricaturing religion behind a pulpit, or with a chasuble on his back essay to eat a first-century corpse at the altar. But perhaps the most sanctimonious snob thus stands are one and inseparable; still less that the symbol far discovered is he who struts under the title of United States Senator. Of course he doesn't care a picayune for piety. The resultant of the voluminous investigations of "thought- He draws \$8,000 a year from the public crib for making laws. Laws may be good or bad; that's not his affairs, all he is there for is to ape his immediate predecessors. They in their sensitive magnetic subject is made to read the thoughts of day were fools most of the time; that fact is sufficient prehis magnetizer, the result is the same whether the two cedent for their posterity. Some 4,000 years ago, more or less, a dyspeptic Jew presented to a tribe of barbarians an alleged interview he had had with a fog. This fog differed demonstrates the existence of thought free from the limita- from others only in the increased fiendishness and stupidity of his character. Otherwise they were all alike. Amongst other subjects said to have been discussed at this wonderful seance was the holiness of a certain twenty-four hours each week which had been previously set apart, and it was decided to perpetuate the sanctity of this day, and so the command was sent out that these barbarians must remember the Sabbath day and keep it holy. In view of this antique nightmare it is entirely becoming to the dignity and the decorum of a rew snobs who have bought their way into the places of such men as Benton, Webster, Calhoun, Clay, Henry Sumner, Garfield, and Hendricks in the United States Senate, to ape the fetich of the hoary Jew and to hold up to the 6,000,000 or 8,000,000 other snobs of like calibre throughout the country the old command and vote against Federal assistance to the World's Fair unless the same shall be closed on Sunday. If it was not so serious matter as regards effects, the ludicrousness of it all would be sufficient to draw out a sardonic grin on the mug of an Egyptian sphynx. To think that these toadies should have a care as to whether Baal or St. Crysastum should be recognized at Chicago is to think that they might not get egotistical enough to lift themselves over the capitol by their boot straps. No! No! Ye gods of the great nuwashed, these are simply

the effete gushes of snobocracy. . These precious fellows care about the inviolability of the Sabbath? Tut, tut. They would spend all day Sunday legislating on some political job, it would not interfere with their sanctimony at all. But betender sympathy, is not forgotten; it has an immortality, an cause a lot of fossils, who are as much out of date as a meexistence long after the original occasion for its existence has gatherium would be in a company of jack rabbits. Ask them but not a scrap of a manuscript which would do more to prove to tack on to a measure involving the case and pleasure of the claims of the Church true than all other "relics" comthem in the mind-realm as forms of thought that exist and millions, a proviso which recalls the deals between Quixote bined. Will the Church give the "test" asked for? It is now and Saucho Par za, the case is entirely transformed according either "put up or shut up!"

to the wisdom of snotdom. Therefore a chance must be written for the Light or TRUTH given for the long-cared swineherd to leer at the common. Angels Whisper Words of Consolation to a Sister sense people, and, like oals in a jungle, boot out: "Glory to God. See now how great to Our church

It only remains now for the L quar Dealers' Association of it is highly probable that should ten men set to work to explain Chicago to hold a mass meeting, take the various dominies while I was bending over a tedious and complicated piece of them there would be ten distinct and antagonistic opinions to lead in prayer and invoke the blessing of the Jew Jehovah work. The words crept into my consciousness as if a sympa-Each person would be realously attached to his own view of and remind him how valiantly they have all profited by his exmet in obsurance names, dance, and and sentonced. I have no doubt it was the voice of a spirit, one in sympa-the opinion. Men never quarrel about the correctness of the Chicago will have unnumbered thousands of idlers loading the with me and who gladly let me know that however we phrases. It is abserved that what was a seem to the streets every Sunday. The vast mass of working may not be understood by mortals we are freely understood at the spirit, the medium speaks in his own language, except but religious quarrels are more numerous and more bitter, men who can not visit the fair without serious inconvenience have. But all this is nothing compared with the natural Pythagoras, a very eminent ancient philosopher, speculated jubilee of the slums, the saloons, and the churches, who one about the cause of all things, so did Piato, Aristotle, Moses, and all will thank God that a supreme chance for their respecthought is right, and none other. The Christians send mis- to the snobs at Washington for giving them an opportunity

Written for the LIGHT OF TRUTH

PROTECTIVE DISCLAIMERS.

C. H. MURRAY.

Every now and then we see under glaring headlines the exposure" of Spiritualism. Some city paper finding a dearth of sensational items, gives an assignment to its conscienceless reporter to go down and raid that spirit medium on Blank Street. The reporter is generally a young man who never refuses such labor. He is at home in writing up all the murders, scandals, divorce cases, and such like. The more amentable the weakness of human nature displayed in the case the more glowing the headlines. He gets all the filth and sensation possible into print and calls it news. When he is sent to write up and expose a medium, he knows he must make a sensational article. He has little regard for absolute

The latest case of this kind occurred recently at Kansas City, in which one of the city press tried to invalidate the mediumship of Mrs. Maud Lord Drake; and for advertising purposes of the paper succeeded in keeping her in jail all night. I am compelled to say that many of these prosecutions are due to poor management on the part of the mediums themselves. In the first place, visitors to mediums must decide, and be able to decide, between spurious and honest manifestations. Spiritualists can not take upon themselves the burden of suppressing by law all fraudulent mediums, but they can leave them alone and disuade others from patronizing them. There is a class of people that is just as well satisfied with simulated phenomena as with the genuine; just as some people will buy shoddy goods with as much satisfaction as they would the standard. It does not matter much with those persons who simply visit a medium to have "their fortunes told" whether they visit a fakir practicing under the name of Spiritualism or a medium qualified to give them the truth.

Truthful and honest mediums, of any kind of phenomena, if they are discreet, can throw about themselves such protection as will exempt them from legal prosecution. All of them should be provided with cheap printed slips or cards one of which should be presented to each new visitor with whom they are not acquainted. These should contain a brief disclaimer that will shield the medium against successful prosecution in court. Suppose the phase is independent slatewriting, then the announcement may run like this: "All visitors to my rooms who come to obtain communications or tests through spirit power must make up their own minds as to the genuineness of such tests or the method of obtaining them. I do not assert anything in respect to them, and will not enter into any argument or controversy as to the character of such tests or how they are produced. I do not guarantee any thing. I am not able to. What you may receive you must submit to your own judgment; and also the method by which it is obtained. After the seance if you believe you have been imposed upon, you are at liberty to so believe. These are the conditions upon which an interview between us is granted

This should have the medium's name attached. The effect of such a notice before any money is paid, is that no one every turn. You look into a newspaper and the first thing could go into any court and successfully prosecute the psychic for fraud. Under such a notice the Englishman, Lancaster, mould public opinion for you. Go into a club and the snob could never have imprisoned Slade. A slight modification of swings his goggles at you with the airs of a Chesterfield. the above notice could be made to protect a spirit photographer, or any materializing medium. In case of a materializing medium I would append additional matter, stating that any disorder or ruffianism on the premises would be summarily prosecuted. Here I would turn the tables indeed, and after a smart reporter or two were fined they might begin to realize that there was a "double consciousness" in the law. But some will say this will enable impostors to succeed. Certainly it will, just as they succeed in every other place; you will find them in the pulpit and all departments of trade. There is nothing left for us but to be able to discriminate it has pleased God to bless those whom he has afflicted." between the true and the false.

PUBLIC VS. PAROCHIAL SCHOOLS.

A citizen of Roxbury, Mass., thus speaks of the parochial

I was brought up a Roman Catholic and know something about Romanism. As a boy I went to the German parochial school on Shawmut Avenue, Boston, for a short time. In the morning we go to the school-room, form, and march across the street to church, and after mass back again to school. take our seats, say some "holy Mary's," and after that, catechism; then lessons for the morning. In the afternoon more "holy Marys;" then another feeble attempt at education Before we go home we are told what the home-lesson in cate chism is for the next morning. For failing in this some boys have been taken down cellar by the priest and punished. They make a slight attempt at grammar and geography. They have history, but it is the history of the saints. The lessons are one day English, and the next day German. At the age of thirteen or fourteen years, the examination takes place, which is in catechism mostly. Then we go to "holy communion," and our education is finished.

I have seen scholars come from there at the age of seventeen and eighteen, and they did not know the capital of Massa-

Aud this is the school that the Roman Catholic Church wants supported out of the public school fund. Should the day ever arrive when the United States adopts the parochial school it will be time for the Pope to come to America and for all liberty-loving men and women to go to Italy.-Boston Investigator.

The Boston Investigator wants to know what has become of the original manuscripts of the four gospels, that are claimed by the Roman Church to be genuine. The Church has saved dozens of pieces of the cross on which Jesus was crucified a coat he wore; a piece of his grandmother's armbone, etc.

MRS. CELIA LOUCKS.

"Infinite patience" a still voice whispered to me to-day thizing friend stood close to me and said them in the voice of

I have no doubt it was the voice of a spirit, one in sympaby our angel friends.

Just who it was I know not, but I was conscious of an te. seen being who had been trying for I don't know how long to give me a kindly word of sympathy. "Infinite patience," only two words, but how freighted with meaning, showing the understood the conditions. It is said that "the battle is not always to the strong, nor the race to the swift." We see able. bodied men and women who write on their banners Excelsion and with flourish of trumpet, so to speak, they try to scale the mountain of success, but before they are over an interrening mole-hill they give it up as a hard job and settle down to enjoyment that takes less work to enjoy. Do such ones cog. nize the presence of angels? Perhaps not; though with feelings of infinite patience to lead into spiritual knowledge they are ever near.

We can look around us daily and see men and women fighting the battles of life. Many of them are deformed in their physical bodies while others are wasted by disease, They are strong to endure the crosses and losses of this world, not that they choose to do so, but they find no other way. I said to a little girl of about eight years of age who was watching Barnum's street parade: "Are you not going to the show?" "No, ma'am," she answered, "we can not afford it; I never go to the show." She had already learned a lesson for beginners, and accepted it with the grace of a great-grand-

father who had worn a blind board of self-denial all his days. I am sure there are many whispering voices which speak to the weary burden-bearers. It is nearly literally true that walls have ears."

There are eyes that see and ears that hear and natures that comprehend about us every day, that we see not, yet they are with us in the home; they are with the miner in the deeps of the earth; they are with the astronomer in his night. ly vigil; they are with the little child who perforce because of poverty cuddles her rag baby, made of her mother's big apron, without a spark of envy toward the little girl across the way, who's doll has b'g, blue, glass eyes and yellow curls; they are with us all, and softly do they whisper good counsel and comforting words. Perhaps you will sense your own name spoken without sound. Perhaps it will be the name of a dear one on the spirit side of life, or a little shining message, any and all sent along on the electric wires of love showing that however we may feel our narrow environments or loneliness, there is a breadth of world about us beyond our earthly ken, from whence shining visitants come to give

NOTES.

In the Harbinger of Light, Australian, appears an address by Thomas Carlyle, through the mediumship of Mrs. Harris, which bears internal evidence of its source. Among other good things he says of his much-suffering and abused wife, "Jane is far above me here, because she is purer and was more self-sacrificing." Those who have read of his boorish selfishness and Jane's meek, uncomplaining manners, would not be satisfied if the wife was not "above" him.

Theosophists, and those who believed Madam Blavatsky, not altogether bad, will be pleased that the first anniversary of her death was fittingly celebrated by the Theosophical Society, under the title of "White Lotus" day.

According to the Harbinger of Light (Australia) the depression of the times has at last reached the clergy, and there has been a cutting down of high salaries, which has been gracefully submitted to. The excessive salaries of some of our own city ministers might be well dealt with in the same manner, or at least divide with their less fortunate brothers

An International Hispano-American Spiritual Congress, to celebrate the fourth century of the discovery of America, is to be held at Madrid. La Fraternidad Universal publishes the program, which, among other questions, mentions the study of Columbus psychologically and the condition of Spiritualism in America.

A good deal of comment and some sharp criticism has been called out by the act of the Bishop of Exeter. He recently confirmed thirty-eight inmates of the western counties Idiot Asylum. To his opponents he makes this reply, which, defending and justifying the act, he said : "I have no doubt in my own mind that these imbeciles had sufficient intellect to know what they are doing, and it is known that those who are weak in intellect lean very much more strongly to religion than others. This is one of those outward signs which This is certainly one of the most candid confessions ever made, and the bishop could not have realized the full signifcance of his words. It may be true that weak mindedness is conducive to religious zeal, but it is the last thing a minister of the gospel ought to admit. We do not think it even true, unless it be in the way of tacit admission and submission to superstitious forms and beliefs. True religion demands thoughtfulness, as the confirmation of an idiot is a travestry and a mockery. It is more; it is sacrilege. The scoffing skeptic will laugh at the blunder of the well-meaning bishop and thrust him through at this vulnerable point with the sharp spear of logic.

HAS ISLAM A FUTURE?

Ably discussed in the Arena by Thomas P. Hughes, He laments the manner in which Christianity has been introduced to the Moslems, as an English creed carrying with itall the vices, arrogance, manners, and style of the British rulers. Still more deplorable the missionaries carried with them dogmatic discussions and perplexed the Moslem mind with

Mohammed stands as high in the estimation of his devotees as Christ with the Christian world, and an attack on his character at once closes the door in the face of the ill-advised missionary. The author says: "Converts from the Islam are, I admit, few." Yet he is hopeful, while every word he utters is a knell to his hopes. Islamism rests on traditions havings continuity and evidence equal to Christianity itself. It bossts of a glorious civilization. It is now extending itself with far more rapidity than Christianity. It has a future which the writer thinks is that of an evangel in the "Dark Continent" to prepare the way for the teaching of the Christian missionaries.

What a burning satire is contained in this brief sentence in praise of Islam: "I can not regard Mohammedanism as an unqualified good, but it does not usually take the rum cask and beer barrel as advance of its missionaries." When one we can get both the Christian and the Moslem to lay aside the sword, and to enter the arena of calm controversy, it's probable that the Moslem may give back just about as much as he received by enabling the Christians of Western lands H understand the mind of the Oriental Christ."

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PSYCHIC PHENOMENA.

written for the LIGHT OF TRUTH

NOTES FROM MY DIARY OF SEANCES. No. 5

Among my earliest memories are those of the old family doctor and the minister of the church, who baptised me, and to whom I looked up with the veneration and love of childhood's simplicity. I was accustomed for years to go every morning to the house of the doctor for our family supply of the family. One morning the whole community was shocked by the news that "the beloved physician" of many a home had been found dead upon his own door-step after returning from a night visit to a family several miles distant. He had left his carriage and rang his door bell, but before the door was opened for him to enter, he had passed in "the twinkling of an eye" to that better country where the inhabitants shall no more say "I am sick."

Some years previous to this the minister of the church had been dismissed and removed to a distant State to engage in educational work, and later on returned again to my native town, but not to our parish. During this period, his son, an officer in the army, was killed and his body sent here for interment. Subsequently the family removed again to the eastern part of the State, but the power of early associations was strong upon them, and from time to time they re-visited the scene of their first settlement in this parish. Seldom, if ever, have I known a pastor so long and so securely to retain his interest in a people or to be so greatly beloved and respected by a whole community. The wife and mother, after weary years of suffering and sorrow, passed beyond the veil and her mortality was laid by the side of her soldier son, in the village cemetery. Time passed, and the old minister grew feeble, and as he came from time to time among us, it was my privilege to talk freely and frankly with him concerning the great and ever-present mysteries of the soul and its relations to the seen and unseen.

I had become somewhat doubtful of the teachings of the Church of my childhood, and interested in searching for something more in harmony with my own ideas, and as opportunity offered, acquainted him somewhat with my state of mind and received his confidence and counsel with pleasure and profit. After the loss of my oldest son I wrote him something of my own heart's experience, and received a letter full of sympathetic and kindly advice, and, once more, after my experiences with mediums as already given, acquainted him briefly with the facts.

To this letter I received no reply, and not long after came the news that he had left his home shortly before, and while journeying in a distant State for his health, had been found dead in his room at his hotel, heart failure being assigned as the trouble. Again the old church doors were opened and its pews filled with a multitude of sorrowing hearts, and the dear old pastor was borne out to rest by the side of his loved companion and their only son. Again the heavens were opened and there passed within the pearly gates one who had long and lovingly trodden the weary journey of life and reached the end of trials and sorrows.

Not long after this event I met for the first time a trancemedium of whom I had never heard until that day. I am as certain as I can be of anything, that he could by no means have known me or anything of my antecedents or history. He complied at once with my request for a seauce; and taking my hand, commenced to speak to me in an apparently normal state, but soon passed into the trance and told me where I lived, also describing exactly my home, its surroundings, and location, as well as the route by which he seemed to go there, some ten or twelve miles distant. Then grasping my hand and shaking it heartily, he called me by name, and said he was you!" And continuing, said: "What do you get out of the water?" To this I replied, "I don't understand what you are driving at, and do not know how to reply." "Let me then change the form of the question," said he. "What do you get of the band that has you in charge. when you go fishing?" I replied : "Most people get fish, but I was never very lucky in that respect; but why do you ask me this?" "Well," said he, "you have got one now, I am old

"Is it possible?" I said, "I can't understand it, I can't be lieve it!" "Never mind," he replied, "you never can understand it until you learn it by personal experience as I have and as all must, but whether you understand it or not, it is true, and I will convince you that it is so. You well know that this medium through whom I am speaking does not know you or anything about you, but I was present at your birth. I have watched you ever since, and have known you more intimately since I passed out of your sight than I ever did before. I have been present with you at an interview with a medium before, but I was not able to take control or give my name, but I caused her to describe me and say that I was a doctor, so that you thought of me, but did not know whether it was I or not." (This had occurred in Boston some months before). "I have led you from one to another medium on this camp-ground, keeping you from calling upon such as I could not control and bringing you to this one alone."

It was true, I had passed aimlessly around the camp that day and had been half inclined to call on several mediums, but had not sought an appointment with any until I came to

Continuing he said to me: "Do you remember when a child you were tipped out of a little wagon and broke your collar-bone, and your mother brought you to me in her arms and I set? And do you remember the fever through which I attended you after your family had moved from the house in which you were born, to the one where you now live! Do you also remember how I came to my home after making my last visit to that family on the hill, and sank down and was found dead upon my own door-step?"

Acknowledging that I did remember all these things, he said: "Are you then convinced that I am old Doctor Fish?" "I suppose I must be," I replied, "I am sure I didn't know what else to think, for certainly this medium could not know these things."

Much more he said to me which I do not just now recall At length I asked him if there were not others present who could control the medium and speak to me as he had done, to which he answered that there were others present, but it had been mutually agreed upon that he should be the only one to control at that time, as it would not be advisable that others should try to control, for they would be in danger of too greatly exhausting the vital forces of the medium who was not strong then.

"Is Mr. Cook present?" I asked. This was the name of the old minister to which I have referred at length in my in troductory paragraphs, but I did not speak his first name "Cook," he said, "George Cook; yes, he is right behind me, but is so overcome by his emotions at this meeting, and so filled with amazement to find the realities of this life so utterly different from what he had supposed or believed them to be, that he can not sufficiently command his thoughts to express to you through me, what he desires. He, however wishes me to say this: He speaks of a letter which you wrote him not long before he passed out, and which he never answered, and he wants to say that he is glad to find you were so schools or their colleges, without protest?—Fixchange.

near to an understanding of the real truths in relation to these matters of which you wrote, while he at that time feared you were not. He hopes to be able at some future time to communicate with you further, but can not now. This was substantially all that occurred at this interview. Was it mindreading? or what?

Not long after I met a celebrated writing medium whom I had never seen before. He gave me a sheet of paper about one-half yard long and requested me to write at the top the name of some friend in spirit and question him as I might wish, then to fold or roll the end written upon several times milk, and being next door to ours, we were very familiar with over and securely fastern it with mucilage. I did so, and when sealed passed the sheet to him, and as he wrote thereon I made ready a second sheet in the same manner which I gave him after he had written on the first one.

Holding it a short time under his left hand, he said : "I feel no influence from this one. I fear he can not control me to write. They tell me he was a feeble old man and has only been in spirit life a short time, and has not the power of control or does not understand how to exercise it if he has. Wil you come and sit close to me and place your knees in contact with mine with one hand on my shoulder and the other or the paper as it lies on the table under my other hand?"

Complying with this request he soon commenced to write in some sort of short-hand characters, but soon changed to ordinary writing closing, by writing the name in capital letters, commencing with the last letter of the last name and ending with the first letter of the first name. That the names and questions written by me were securely sealed, so as to be invisible to the medium, seems as certain as most things of which the senses assure us. If he unsealed and read my names and questions so slyly that I could not see him do it and resealed them again in my presence, how did he know the facts which are stated or implied in the letters he wrote for me, copies of which I give below, he never having seen or heard of me before? Mind-reading perhaps? With these letters and questions I close this article with no attempt at further argument, leaving each reader to draw such conclusions from the facts as his own logical reasonings may compel him to accept.

QUESTION. Uncle Charles Ainsworth: Please explain more fully your meaning in your former message in which you refer to the development of my spiritual gifts. What are they and how may they be best developed? Yours truly,

ANSWER. My Dear F. and Charge: I am pleased to meet you calling upon me again, although I am not able to give you much in addition to that given you through Mr. W. say in short that all that I gave you at that time will be fulfilled to the letter. You are undergoing a development which although not rapid, yet it is sure, and in proper time will show itself in a marked way; so much so, you will not fail to recognize the change and the influence of those who surround you and have you in charge. Your mediumship is compound. In the first place, you can and do write impressionally. You have also healing powers which I would advise you to have but little to do with as it would exhaust your own vital forces faster than you could well spare them. Avoid as far as possible all spiced foods or indulging in any narcotics whatever We are with you and you need not fear.

CHARLES AINSWORTH. The second question and its reply were as follows:

To George Cook. My Dear Friend: Please say anything you desire and are able to assist me, and oblige your son in the truth,

When the medium commenced to write he said: "This influence appears to be from your father." "No," I said, "it is not, my father is in the mortal." "Why, then, does he say 'my son?" he inquired. I replied: "No matter now, I understand it, and will explain latter on, please write whatever may come to you." This was while he was writing in short-hand characters. He proceeded then to write as follows:

Thanks, doubly thanks, my dear son, for the assurance have that you give me a place in your heart's memory. I did say I would talk with you, but I fear my control is too feeble so glad of the opportunity to speak to me, and in reply to my to say all I would. I see clearly you have a mission before humble Irish mechanics will come out from the damp ditches question as to who he was, said: "Wait awhile and I will tell you, which, if fulfilled, will cause the world to acknowledge and the canals to rule the cities in all their departments, from you!" And continuing said: "What do you get out of the to fulfill that mission, I had a desire to say how important it the stately mansion of mayor to the more humble, though not is that you heed the up-welling of your own soul irrespective less noble, position of school-teacher. Then, yes, we will of what the world of would-be wise may say. Ainsworth is GEORGE COOK.

> Are there not still, as of old, ministering spirits sent forth to minister unto them which are heirs of salvation? And what salvation can be more to be desired than that which redeems man's life from the fear of death, and sets him free from his bondage to mediæval theology, illuminating the valley of the shadow of death through which he may walk calmly and fear no evil; and knowing of a surety that he shall find in the great beyond all the loved ones who have preceded him into the higher life, and are "alive forever more."

> > Alas or him who never sees The sunshine through his cypress trees, Who hath not learned in hours of pain That truth to flesh and sense unknown; That life is ever lord of death, And love can never loose its own.

HYPNOTISM.

We owe our earliest knowledge of hypnotism to those same wise men of the East, the Hindoos, to whom we owe our language, our religion, our philosophy and our Oriental rugs, as well as cholera and the opium habit. Who first in that land creed and nation were going back home as soon as they had of dreams and dirt made use of hypnotic passes to put his fel- enough to secure an honorable position to their families. It below-men into involuntary sleep is as obscure a personage in came at first evident that very few of the multitudes which the history as the discoverer of the oyster, and as unimportant thirst of gold had attracted from every corner of the United for, while we enjoy all the material advantages of the dis- States and Canada and Europe to California would settle in a coveries of these unknown heroes of invention, we are not country where, from a thousand causes, it would be very difobliged to consider the claims of envious contestants every year, as we have to do in the case of the invention of the telephone and the discovery of America.

tory until the time of its invasion of western Europe, a little ands of adventurers and gold-seekers against a dozen of men more than a century ago. It arrived there as mysteriously as who had any idea of fixing themselves on her soil, and bea cholera germ, and when Dr. Mesmer, the Swiss enthusiast took it to Paris, it rose into popular favor as quickly as the days to see that if they could persuade the Irish Roman Catho-Montgolfier balloons, then the sensation of the hour in the lics to choose San Francisco for their homes, they would soon French capital. With this Dr. Mesmer it will be profitable be the masters and the only rulers of that golden city for the readers in quest of the occult to become well acquainted, for the painful fact must be recorded that although we are a hundred years older in learning than he was, except ability, has been crowned with perfect success. When, with for a few minor points that our scientists have cleared up for few exceptions, the lucky Frenchman, who had made himself us we know but little more of this mysterious power than he rich in San Francisco, was going back to his "Belle taught the beauty and fashion of Paris who sat about the tub France," and the intelligent German, the industrious Scotchof water in his room and, rod in hand, received the mesmeric influence. All Paris flocked to the Herr Doctor's drawingroom, until in alarm the Academy of Scientists, our own Dr. Franklin, of kite fame, among them, drove him out of France | tune in their own dear old home. But the Irish Roman Catho- either an American church or a church for Americans. It is But the disease remained behind uncured, and the fair philosophes, not yet diverted from amusement by the Revolution, gathered surreptitiously to perform the experiments which we now dignify with the patronage of societies like the "International Congress of Psychological Experimentation," and other associations bearing names of learned length and thunderous sound, such as would have delighted Dr. Johnson, with his weakness for polysyllables.—New York World.

Hundreds of the most pronounced Catholics are employed to teach Protestant children in the public schools, without priests mention an instance where Protestant teachers could be employed to teach Catholic children in their parochial

CATHOLICS CAPTURING AMERICAN CITIES.

Sir: When in 1852 it became evident that my plans o forming a colony of French Canadians on the fertile plains of Illinois was to be a success, D'Arcy McGee, then editor of the Freeman's Journal the official paper of the Bishop of New York, wrote me to know my views, and he determined immediately to put himself at the head of a similar enterprise in favor of the Irish Roman Catholics. He published long and able articles to show how the Irish people, with few exceptions, were demoralized and kept down in the cities, and how they would soon be raised to the top if they could be induced to exchange city grog shops and saloons for the rich lands of the West. Through his influence a large assembly, principally composed of Irish priests, to which I was invited, met at Buf falo in the spring of 1853. But what was his disappointment when he saw that the greatest part of these priests were sent by the bishops of New York, Albany, Boston, etc., to oppose and defeat his plans! He vainly spoke with the most burning eloquence for the support of his pet scheme. The majority of the priests coldly answered him in the name of their bishops: "We are determined, like you, to take possession of the United States and rule them; but we can not do that ex cept by acting secretly, and by using the utmost wisdom. It our plans were known they would certainly be defeated. What does a skillful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands and spend their time and energies in plowing the fields and sowing the grain? No. He keeps them well united around his banners, and marches at their head to the conquest of the strongholds. He subdues the large cities one after the other he pulls down the high towers and the citadels which he meets on his way. Then the farming countries are conquered and become the price of his victory without moving a finger. So it is with us. Silently and patiently we must mass our Irish Roman Catholics in the great cities of the United States. Irish Roman Catholics in the great cities of the United States. thirty years as it has for the thirty past, in 1900 Rome will Let us remember that in this country the vote of one of our have a majority, and be bound to this country and keep it. poorest journeymen, covered with rags, has as much weight in the scale of power as the vote of the millionaire Astor, and that if we have two votes against the millionaire's one, he be- ascendency in this country. All legislation must be governed comes as powerless as an oyster. Then let us multiply our by the will of God, unerringly indicated by the Pope. Eduvoters, let us call on poor but faithful Irish Catholics, and gather them from the far corners of the world into the very of the press are included. Many opinions are to be furnished hearts of those proud citadels which the Yankees are so proudly building up under the name of New York, Boston, Chicago, Albany, Buffalo, Troy, etc. Under the shadows of those great cities the Americans consider themselves as a giant and an unconquerable race. They look upon the Irish Catholic with the utmost contempt, as only fit to dig their licity has triumphed and therefore we lose the breath we spend canals, sweep their streets, or humbly cook their meals in in declaiming against bigotry and intolerance and in favor of their kitchen. Let no one awake these sleeping lions to-day; religious liberty, or the right of any man to be of any religion let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will be their awakening when, with our outnumbering votes, we will turn them out, and forever, from ever position of power, honor, and profit What will these hypocrite sons and daughters of the fanati cal Pilgrim Fathers say when not a single judge, not a single school-teacher, not even a single policeman will be elected if he be not a devoted Irish Catholic? What will those so called giants think and say of their unsurpassed ability, skill, and shrewdness when not a single governor, senator, or member of Congress will be elected if he be not sincerely devoted to our Holy Father, the Pope?

"What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navy, and have the key of the public treasury in our hands! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become the governors and judges of the land. Then our poor and rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience which are an insult to God and man." Poor D'Arcy McGee was left almost alone when the vote was taken.

From that time the Roman Catholic priests, with the most admirable ability, have massed their Irish legions into the great cities of the United States, and the Americans must be very blind, indeed, if they do not see that the day is very near when the Jesuits will rule their cities, from the magnificent White House of Washington to the humblest civil or military departments of this vast Republic. They are already the masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati, and San Francisco, the great, the beautiful Queen of the West-San Francisco is in the hands of the Jesuits.

From the very first days of the discovery of the gold mines of California, the Jesuits conceived the hope of becoming the masters of those inexhaustible treasures, and they laid their plans with the most admirable wisdom. They soon saw that the immense majority of the lucky miners of every ficult, if not impossible, for a number of years to find a room for an honest woman, and raise a Christian family. It is a well-known fact that San Francisco-overcrowded with Hypnotism does not directly concern us as regards its his- Americans, French, English, Germans, Canadians-had thouscoming her citizens. The shrewd Jesuits did not take many whose future was so bright and so great, and that scheme, worked night and day with the utmost perseverance and man, the shrewd New Yorker, the honest Canadian, had found the sense that it recognized no section, race, or condition. gold enough to live comfortably, they gladly bid an eternal farewell to San Francisco, and went back to enjoy their for- Curch of Rome," he said, "but I deny that it is in any sense lics were taught to consider San Francisco as their "promised land," and the rich inheritance God had in store for them.

The consequence is, that when you find only a few American, German, and English millionaires in San Francisco, you penalty of purgatory, the keys of which they believe he keeps, count more than fifty Irish Catholic millionaires in that city.

The richest bank of San Francisco-the Nevada Bank-is in the hands of the Irish Catholics. All the street railroads all questions so far as the faithful to Rome in America are of the city belong to the Irish Roman Catholies. The principal offices of the city are filled with the Irish Roman Catholics. Almost all the policemen are Irish Roman Catholics. Almost all the voluntary military associations are composed one word of complaint from Protestants. Will the good of Irish Roman Catholics. The compact unity of the Irish Roman Catholics, with the enormous wealth, makes them al. most supreme masters of the mines of California and Nevada. When no one knows the absolute and abject submission of government must be run."

Miscellaneous Articles the Irish, Roman Catholic, rich or poor, to his priests, how the mind the will the soul and the intelligence of the Trish are firmly, irrevocably tied to the feet of the priests, he can see at a glance that the Jesuits of California form one of the richest and most powerful corporations the world has ever

> It is a public fact that those fifty Irish Catholic millionaires, with their myriads of rich employees, are, through their wives as well as by themselves, constantly at the feet of the Jesuits, who here, more than in any other place, really [swim

> No man, if he be not a Roman Catholic, or if he be not one of those so-called Protestants who send thei daughters to the nuns and their sons to the Jesuits for eir education, need hope to have any lucrative or honorable position in San

> Entirely given up to quenching their thirst for gold, the Americans of San Francisco, with very few exceptions, do not give a single moment's attention to this dark cloud which is rising here at the horizon of their country. Though it is visible to every eye that that cloud is filled with rivers of blood and tears, they let the cloud Igrow and rise, without even caring how to escape the impending hurricane. It does not take a long residence in San Francisco to see that the Jesuits have chosen that city for their citadel on this continent. Their incalculable treasures give them a power which we may call irresistible in a country and in days where gold is everything to everyone. It is to San Francisco that you must come to have an idea of the number of great and powerful organizations with which the Church of Rome is preparing herself for the impending conflict, through which she hopes to destroy the system of education, and every vestige of liberty and human rights in the United States, as she bravely and publicly announced it not long ago in her most popular organs, the Catholic World, of New York, and the atholic Keview:

> The Catholic Church numbers one-third the American opulation, and if its membership shall increase for the next There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic. The Catholic is to wield his vote for the purpose of securing Roman Catholic cation must be controlled by Catholic authorities; and under education the opinions of the individual and the utterances by the secular arm, under the authority of the Church, even to war and bloodshed .- Catholic World.

While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church. Protestantism of every form has not and never can have any right where Cathoas best pleases him.—Catholic Review.

In order to more easily drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organganized them into a great number of secret societies, the principal of which are: First, Ancient Order of Hibernians; second, Irish American Society; third, Knights of St. Patrick; fourth, St. Patrick's Cadets; fifth, Apostles of Liberty; sixth, Benevolent Sons of the Emerald Isle; seventh, Knights of St. Peter; eighth, Knigths of the Red Branch; ninth, Knights of Columbkill.

Almost all these secret associations are military ones; they have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic ocean. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by the most skillful and able generals of the great Republic; for it is a fact to which Americans do not pay sufficient attention, that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic officers and generals to command the armies and man the navy of the United States.

Who will be able to stand against a power which will be supported by 700,000 soldiers well drilled, armed with the best modern arms, officered by the most skillful military men of the United States, and whose treasurers will not only have the key of the treasury of this great country, but will be, in a great part, the masters of the untold millions dug out from or yet concealed in the inexhaustible gold and silver mines of California and Nevada?

And that you may know the Christian feelings of the Jesuit priests of San Francisco, Canada, and the whole world, toward England and her sons and daughters, read the following extract from the address of Father Rooney, last St. Patrick's Day:

"Irish Catholics: Trust your priests as you ever have as a nation, and when the propitious moment comes to settle accounts with brutal old England, the murderer of your priests and forefathers, the merciless despoilers of your sanctuaries, the pilferers of your possessions, and the starver of your people, those priests will bless the sword that you may use, that it may cut more keenly; the bullet, that it may perforate more deeply; and your hands, that they may wield the weapon more powerfully; and your nerves, that you may the more steadily avenge your injured mother and your noble ancestors. Never trust an enemy that has deceived us as often as England, and violated every treaty made with us. You need expect nothing from her except through the canon's roar, the whizzing bullet, and the flashing scimitar! But let us be sure we are well prepared and ready for the fray."-C Chiniquy, in Montreal Weekly Witness.

"PUNCH AND JUDY SHOWS."

To the Editor of the LIGHT OF TRUTH.

Having received several letter of late, complaining that I am harsh in my defense of demonstrative mediums, I would say that when our lecturers on the rostrums deal tenderly with these mediums and their avocations, only words of love and joy shall flow from my pen, concerning our lecturers. I call a truce, and hold out the olive branch to all who feel hurt, and say do not decry our Indian camp fires and our mediumship, and you will hear nothing but words of love and kindness from the pen of your brother, J. W. DENNIS.

After speaking briefly of the great growth of the Protestant Episcopal Church, Bishop Johnston in a sermon in Calvary Church, New York, went on to argue that his church could with truth proclaim itself to be a national church, in

"I know that this statement will be contradicted by the distinctively a foreign church, ruled by a foreign autocrat, believed to be intallible by his followers, who can dictate the policy of his church to his partisans and they dare not, upon disobey his mandates. He pulls the strings at Rome, and his puppets jump in America. When Rome speaks that settles concerned.

"Jesuitism, which is the ruling power of Romanism, has never failed to meddle in politics whenever it has been allowed to get a footing. It has had to be 'expelled again and again, for what else can a self-respecting nation do with a set of officious foreign ecclesiasts who undertake to dictate not only what their own dupes must do, but also how affairs of

THE LIGHT OF TRUTH.

C. C. STOWELL.

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CINCINNATI, - - SATURDAY, OCTOBER 29, 1892

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of The Light of Tauth subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Light of Tauth goes to press every Wednesday.

Rejected Mas will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. THE LIGHT OF TRUTH CARBOT Well undertake to wouch for the hones-

News from Correspondents.

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THE SIGNIFICANCE OF SPIRITUALISM.

thought are disturbed, and beliefs considered invaluable, and

as fixed as truth itself, are called in question, arraigned be-

fore the tribunal of reason, and made to answer for the reason

of their being. The real origin of the reformation was in the

realms of science. The annunciation of the Doctrine of Evo-

lution set the mental world in commotion. It rested not un-

til it had disorganized and reorganized the nomenclature of

all the sciences. The religious and social worlds sympathized

in this movement. History had a new reading, and it was

found that the poor, despised, grovelling, sinful man of the-

goodness in him, depraved by nature from conception, this

the pattern of the divine mind, and capable of infinite prog-

full flood-tide of the achievements of the century. It was its

perfecting fruitage. Then, amid the glorious possibilities of

this being, came like a crown, proclaiming him king, a knowl-

edge that he was more than the material of which his body

was formed. That he was everything more, for as a spirit he

was allied to the universal spirit and power of the universe.

He was its individualization, and the future life was a contin-

uity of physical existence. Then it was the grave gave up its

dead, and the hosts of heaven shouted for great joy: "Oh,

grave! where is thy victory? Oh, death! where is thy sting?"

skepticism of science had reached even the teachers of relig-

sneered, and the philosopher pitied the weakness which ac-

cepted the idea of ghostly visitants, and the rap was referred

to anything from mythical Satan to the toe-joints of the me-

elium rather than its true source. Materialism dominated,

and belief in unseen powers was sneered at as a weakness.

world of men. That rap overthrew the towering castles of

ual, spiritual anew. It made obsolete all that had been writ-

ten. That rap, as tiny as the sound of a falling drop of water,

has echoed around the world, and to all men taught the same

of this or that creed, but by inheritance. Immortality is his

Here Spiritualism has brought us; to this high promon-

tory overlooking the universe of causes. All science, all phi-

losophy is subservient. The origins of the great religious

streams are revealed, and the gates of the future swung open

departed friends; but Spiritualism has more significance than

that. A glorious heritage truly is ours, but its enjoyment

comes only by our own exertions to gain its knowledge and

CHARITY OUT OF PLACE.

air is constantly filled with the yawping of "strong-minded"

men and women, who imagine that the test of moral strength

lies in the impunity with which they can handle filth. These

people know that the spiritual rostrum is disgraced here and

there by a vampire, whose characteristics oscilate between a

sort of Falstaff procacity and Uriah Heep hypocrisy, but no

other hand there are a few luke-warm souls who feebly pro-

test against the matter, and denounce in a weak-kneed fash-

ion the contumacious effrontery of the aforesaid barnacles.

But it is invariably done behind closed doors and under some

pseudonym designed to screen the denunciator. They argue

that a platform worker's private character is not for them to

criticise and the disgust which fills the minds of decent peo-

ple sooner or later amply illustrates their pernicious notion

Then when public indignation has run high enough to com-

about the Augean stables calling upon the press and the bet

ter sense of the people to clean them out. Mountebanks and

the various other paltroons who infest the ranks and the ros-

trum would soon be without an occupation if societies would

cease to hire them. Not one of them dare take an indepen-

Apologists for moral turpitude are never wanting, and the

Our weary souls are comforted by the soft whispers of our

Man is not immortal because of his belief, his acceptance

momentous lesson.

wide, revealing our destiny.

birthright.

understanding.

It was the fullness of time for the knowledge to come, for

It was a wonderful, a sublime revelation. It came with the

The present is an age of unrest. The very foundations of

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itualist societies are found willing to hire these particular the work. workers (ministering thereby to the wonder-seeking elementthe taste for the sensational - with the desire for that which will "draw" a full house), and thus keep such parties before the public, we certainly can not be expected to personally de-This was given in answer to requests that the paper denounce the same.

We cordially endorse these words of our venerable contemporary and look for a change in the temper with which these matters are regarded. Nothing herein applies, even in the most distant respect, to the genuine medium. This paper is emphatically the friend of all true mediums and no fear need be anticipated that their interest and their work will not receive its due recognition and esteem.

MORE HERESY!

Every now and then the mountain of piety belches forth and the world is startled by the anathemas burled at some new beretic. The saints who feed the fires of the old volcano don't know anything about God, of course, and yet they are continually exploding their rhetorical thunder upon the virtues of his character, and legislating upon his attribute for the benefit of the herd down in the valleys. It is the old story of Moses and the Israelites. The latest explosion is the fulminations against Prof. Henry P. Smith, of Lane Seminary. This gentleman has concluded that his own mind is of more consequence to him than the addlepates of his contemporaries and therefore he is pronounced a heretic. He denies the inspiration of holy writ. He even dares to venture the opinion that the Old and New Testaments are full of error. He is audacious enough to think that a Being who would create those who only suffer for his glory can not be much of a God. And so the slugs of vituperation, slander, and contempt must be hurled at him. He has simply made a mistake, which has always been the exasperation of theologians, viz.: that of making himself understood. The accusation against him contains three charges, with numerous specifications, which, to read, carries me back into the spirit which prompted "Holy Mary" to burn Rogers, Craumar, and Latimer.

It seems preposterous that in this enlightened age such series of charges should be leveled against an American. But if the Cincinnati Presbytery effectuates its purposes and drives Dr. Smith out of the Church, it will have performed some part of a true course. Let us hope that no whitewash may smear over the case like that of Dr. Briggs, and that the world may know that some little consistency is left in the Presbyterian Church. If these charges are true, the Church s no place for Dr. Smith. He belongs amongst the confraternity of souls who are trying to uplift humanity along the lines of rational and legitimate philosophy. When the fossils, who have charged him with heresy, conclude to draw off the pestiferous annoyances so common in Church, councils of this character will cease, and the moral and spiritual sense of the community no longer shocked by the procacity of the godly.

SPIRITUALISM IN PALACES.

ology, a God-accursed worm of the dust, without a ray of El Deluvio, a journal hostile to Spiritualism, contains an article on "Politics and Spiritualism," which shows what a man of theology was found to be a glorious creation, truly after wonderful hold the cause has gained among the rulers of Europe. The following is a brief extract:

"In Russia all the Court affects Spiritualism. The im perial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In Court circles table-turning is resorted to, and spirits are questioned by a great varitey of methods. It is an an open secret that the Czar himself and the Grand Dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the Czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention, and inspired him with a great interest in the subject.

"During the reign of the Emperor William in Germany he was much occupied with Spiritualism, both in Potsdam and ion, and doubt was more fashionable than belief. The priest Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick, Spiritualism still continued to be much

"Queen Victoria, who has preserved a species of worship The reaction came with the first rap which echoed from the for the memory of the Prince Consort, has been for some even the testimony to the fact of the risen dead, for who thin doorway which separates the world of spirits from the time engaged in collecting into a volume the communications does not know how shadowy and unsubstantial these intelwhich she professes to have received from her deceased hus-Materialism. That rap summoned the thinkers to the task of band. She always consults him when great political questhe life of the spirit is the evidence, heaven begun is the live writing the Science of Man, physical, moral, social, intellect- tions are at stake, and pretends that his advice is of inestimable value.

"For the rest, the whole of the English aristocracy is manifestly inclined towards psychical investigations; and to cite one prominent example, it is well known that Lord Lytton, the British Ambassador in Paris, who died recently, was a confirmed Spiritualist."

CAHENSLYISM.

It would be supposed that the best interests of the foreigner and his family, when they land on the shores of the United States, with the expressed purpose of remaining and making it their home, would be complete absorption into the nation. Certainly this absorption is best for the nation, and only by it can national unity be preserved. But a great many Catholic leaders do not think this advisable, for it leads to a disregard of the Holy Church. The better the citizen, the worse the Catholic. The leader in the growing movement is Herr Cahensly, a foreigner, of course, who is determined that the foreign element shall remain apart, isolated, and distinct. His first move was to have the Pope appoint foreign bishops, and the second was to assail the public school system, for, he argued, logically too, that if the schools and the people are in the hands of foreign teachers and priests they will remain foreign and uncontaminated with the free ideas of the American, and the position, interests, and power of the Church be secure. While he has a strong following, it would be unjust sign is given that the influence is at all objectionable. On the to say that he has no opponents. Cardinal Gibbons and Archbishop Ireland oppose the movement. They hold that new-comers must conform to the American idea, and regard the isolation of the incoming foreign element as disadvantageous rather than advantageous to the Church. They believe that the Church, having withstood the storms and buffetings of 1,800 years, is equal to any emergency which may arise. Meantime the Cahensly party are in earnest, and are holding meetings where extreme views are expressed of "sickly nationalism which subordinates the interests of the Church to pel them to heed it they dodge behind somebody and yawp

REASON ASSERTING ITSELF.

The blatant hypocrisy, which has temporarily succeeded dent platform, knowing that in the blaze of public criticism | the nostrils of decent people, in the action of closing the scure society whose managers vouch for them they parade deserts. We do not believe that the magnanimity of the a loftly worthy rendering of almighty love and power! their vacuity, hoodwink the credulous and rake in the shek. American people has become stultified sufficiently to allow such a reproach to exist without, at least, a protest against it, Speaking upon this matter, the Banner of Light says: and to the end the press, or that portion of it not wholly sub-"Now who is really to blame, if parties speak upon the ros- sidized by the powers of mammon, is exerting its influence in trum? Certainly not the spiritual papers! The Banner, for behalf of an open Sunday. Petitions are being circulated,

and herself on record against the movement of the pious progressive development, are but a sign of the eternity of sharks, who assume to dic ate to the world how it shall spend our spiritual natures the real evidence is much better the Sunday. The Wisconsin Unitarian Conference, which has we have grounds for, is too subtle to be expressed in words recently been held in Milwaukee, adopted resolutions or stated with mathematical exactness. For in the deepen declaring in favor of opening the Fair on Sunday, and it wells of our inmost souls, though we may pretend to dishe might be well for spiritual societies throughout the country lieve all evidence, we know that though a man die yet shall be to take a similar action. It must be conceded, and gladly so, live. Life is eternal and progressive. Nothing good ever that the better element in the Churches repudiates the movement, and deplores the success which thus far has attended Life of whatever kind constantly changes its form from lower the "sweet lambs" in their efforts to legislate morals and to higher, and though the form may after the influence still piety into the people by having the Fair closed on Sunday. The picture of Mrs. Partington mopping up the Atlantic Ocean, is the only comparison to be made with this latest attempt to eradicate that which is regarded as bad morals by a set of self-assumed pietists, and the recourse to legislation to help do the work.

THE PRESS.

Never were more vital truths expressed than the following from the address of Dr. O. F. Presbrey before the National Teachers Association of Saratoga

"The press is the most influential text-book of the age, and in the home, which is the Nation's great university, there is none so wide in its scope of instruction and so potential in shaping and molding public opinion, because it gathers the thoughts of the world, and photographs its current events, and discusses all questions growing out of and dependent upon their occurrence. Is it not time to break down the barriers which now prevent the scholars in our schools and colleges from studying, with a keen intellectual relish, all these great questions so closely connected with our National life not only, but with the marvelous progress and material advancement of the whole world? This great army of students in our schools and colleges should be kept in close touch with all current events during their entire course of study, that they may leave the school-room and enter upon their life work with opinions that have been formed by the fullest discussion of all sides and views of every controverted question. What our Nation needs in this, our four hundredth anniversary of its discovery, is that its citizens should be fully educated and equipped to meet the great problems that are constantly arising, in such a way that the work done by the founders of this Republic shall become more and more magnified, so that our country shall occupy the highest position among the nations of the earth.

THE FARIBAULT PLAN A FAILURE.

The chemical affinity between Romanism and our public chool system, under the so called Faribault plan, is now conceded to be of no particular value. We knew this well enough when it was inaugurated, and said so. Failure was the integral element, and it is well. The picture of cowled females, with jingling strings of beads and crosses, together with an admixture of ignorance and stupid piety on their faces, parading the aisles of a public school, is of itself sufficient to determine its true place in the Americanisms of our country. The old school-master and his withe, is better than the cowled nun and her beads. Let us have the two kept apart, and the more widely separated the better. The Romish system of educating the young is not at all in harmony with the principle of public instruction as laid down in our constitutional provisions. Every time a parochial school is built, an added wedge is thrust between the people and their schools.

LEO XIII, by the grace of popedom, granted a dispensation whereby Catholics might eat meat Friday, the 21st, and Victoria Woodhull Martin has consented to make the United States her home if elected to the Presidency in November. These are the two latest afflictions imposed on the American people. No further comment is required.

Written for the LIGHT OF TRUTH]

LIFE AND IMMORTALITY.

ABBIE F. WATKINS.

John Ruskin writes: "What is our proof of immortality Not the analogies of nature-the resurrection of nature from its winter grave, nor the emancipation of the butterfly. No ectual proofs become in unspiritual frames of mind? No ing proof that makes heaven to come credible. He alone can believe in immortality who feels the resurrection within him

To Theodore Tilton, as to many others, the veil between this world and the spirit world, was very thin, and he could look beyond and see the wonderful completeness of life.

> "Oh! What a wondrous life is ours To dwell within this earthly range, Yet parly with the heavenly powers Two worlds in interchange.

Oh, balm of grief! To understand That those our eyes behold no more, Still clasp us with as true a hand,

As in the flesh before,' "Life," according to Alexander Maclaren, "is life forever. To be is eternal being. Every man that has died is at this instant in full possession of all his faculties, in the intensest exercise of all his capacities, standing somewhere in God's great universe, ringed with a sense of God's presence, in feeling in every fiber of his being that life which comes after death is not less real, but more real; not less great, but more great, not less full or intense, but more full and intense, than the mingled life which, lived here on earth, was a centre of life surrounded with a crust and circumference of mortality. The dead are the living. They lived while they died, and after they died they live on forever."

That great Churchman, Cannon Farrar, says that the greatest lessons Jesus came to teach were the fatherhood of God and the brotherhood of mankind. Gail Hamilton criticizes the fatherhood of God thus:

No monster of cruelty was ever dreamed of so monstrous as the Creator who could create this world and not continue it; create human beings with possibilities of accomplishment, with suggestions of happiness and dash the cup from their lips while yet it is scarcely more than tasted. Even as it is, one would think the Creator of the world to be the most unhappy as He is the most powerful of all the beings in it. It requires more omnicience than the imagination can conceive to reconcile omnipotence with happiness. That a God should be obliged to make a world, yet could not make a better one; that He should be able to create this marvelous human being, yet had to make him under such limitations that misery is his common draught and terror, and his death in foisting the senile procacity of the godly patriarchs into inevitable doom. Oh! this drama demands an infinitely wider stage than earth, and infinitely longer sweep than time they would starve in a month. But under cover of some ob- World's Fair on Sunday, is in a fair way of receiving its just to prevent its being a terribly tragic farce, to construct into

Of a surety, there is implanted in the breast of every created being the desire for immortality, and to me one of the surest proofs of continued and continual existence lies in the fact that there is no want of man's nature, no desire whether sensual or spiritual but nature provides a way for its gratifi- tion in such meetings as I have described. instance, can not undertake to set itself up in judgment in asking representatives in Congress to repeal the obnoxious estion, and surely this one most intense of all desires, the

these matters. As long as what we regard as reputable Spir-stipulation, and it is to be hoped that time will not drag in holiest and purest of our better self will not remain unful filled. Still, although all thoughts, all desires, all impatience Every Spiritualist and Free Thinker ought to put himself of monotony, all weariness of even the best things show dies or stands still, the evil retrogrades, the good advances lives, and the lives of all the great minds of all the ages exist to-day in the lives of ourselves and those around us.

THE CAUSE IN WASHINGTON, D. C.

I herewith enclose you a copy of the formulated statement of the recently organized body of men and women in this city, who have associated themselves together for the pur. pose of individual and collective growth in spiritual matters. Declaration of Principles of the Seekers After Spiritual Truth of

Believing-ist. That a Beneficent Power and Wise Intelligence per. ades and controls the universe, sustaining towards all human being the intimate relations of Parent, whose revelation is nature, whose in

terpreter is science, and whose most acceptable worship is doing good 2d. That all truth is sacred and its authority absolute to their dividual that apprehends it, but that while one may aid another in the

perception of truth and duty, no one can determine for another that is truth and duty; hence that each human being must believe and act upon individual responsibility. 3d. That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual.

4th. That all human beings are destined to a continued individual existence in the future state, for which the experiences and attain ments of the present life are preparatory; and hence that it is the duty of all to perfect themselves in knowledge, wisdom, and love, by mak ng a right use of all the means obtainable for developing complete ness and beauty of character, for aid in which, divine inspiration, and angelic ministrations, and spiritual gifts, are ever available to man-

5th. That realized communion with those who have gone before us o the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely.

6th. That the human race is one family or brotherhood, whose in crests are forever inseparable; hence that it is the duty of each individ ial not only to refrain from whatever would wrong or harm another but also to live for the good of all, seeking especially to aid the unfor tunate, the ignorant, the inharmonious, and the suffering of whatever ace or condition.

7th. Believing, also, that the achievement of true lives and a noble civilization can better be attained by associative and co-operative han by merely individual action, we therefore agree to unite ouref forts for the practical application of these convictions.

Attending the meeting of these Seekers After Spiritual Truth recently at their new and commodious hall on G Street, N. W., I voluntarily act the part of the scribe and try to report that this organization represents a live body of men and women, who, not finding in the Church of to-day the spiritual satisfaction that they crave, have associated themselves together for practical and spiritual ends, and are now holding meetings in an independent, orderly manner, with the best

It seems that this evening was exactly four months since the organization took upon itself form and comeliness. It then numbered less than twenty. It now has one hundred and sixty-nine members-a very handsome increase. It has no debt, and it has a respectable sum in the treasury. All through the hot weather, and it was hot, they maintained their meetings, which are free, no fee being taken at the door.

They are now about starting a Sunday-school, and have sent out an urgent request for all friends interested in the movement to send to this school all those unfortunate little ones who feel too poor to be seen at the ordinary Sunday. school. They intend that this be a work of deeds as well as words. Dr. George Dutton, dean of the American Health University, the eminent medical teacher, of Boston, occupied the platform, and read a most thoughtful paper on "The Principles of Government," which was replete with political observations and weighty with suggestions of philosophic wisdom. Starting with man's origin, which is repeated in the birth of every child, he comprehensively pictured the rise and fall of many ancient commercial and social centers, which sought to perpetuate their career through cupidity, selfishness, and superstition, contrary to those basic principles of morality, equity and justice, which endure through all the mutations of time, and from which he drew lessons pertinent and valuable alike to individual as to government.

At the close of the lecture Mrs. Florence Rich White, en tranced, gave a number of platform tests in an interesting manner and of a satisfactory character.

GEORGE A. BACON.

LETTER FROM PROF. SEVERANCE.

MR. EDITOR :- I thought perhaps a few words from our beautiful city to note the progress of liberalism might be of interest to some of the readers of your paper, and that it might encourage others to go and do likewise. We have a society called "The Liberal Club" that has been holding meetings for four or five years, made up of Spiritualists and all shades of liberals. The objects of the meetings are for educational purposes and for freedom of speech. That is, all subjects can be discussed by our lecturers, no subject barred here. Then follows discussion after each lecture upon the merits of the lecture, and in that way we hear all sides of every subject, and I wish to say for the benefit of those that are afraid of free discussion that we have yet to have our first wrangle or discord in our meetings. It is well understood that we are to discuss principles and not personalities, and the speakers are to be held strictly to parliamentary rules, and in that way there is no chance for trouble, and we have harmony at all times. And yet there is a great difference of opinions expressed at each meeting.

The Spiritualists were about the first to advertise a "free platform" in the early days of Spiritualism, meaning free speech upon all questions. But I am sorry to say some of them now are utterly opposed to free speech, either on the platform or by the press. Usually most of the inharmony at any of our public meetings by the Spiritualists is when they are to shut off some subject from discussion that is of vital importance to humanity. Some people that are ever ready to criticise some one else are never willing to be criticised. This seems to me unjust and unwise, for if we have faults (and we all have them) we should be willing that they be pointed out to us in a proper manner, so that we can improve upon our-

We commenced our course of lectures for the season the first Sunday in October by L. W. Halsey, a prominent lawyer of our city. His subject was "Woman and her Work," which was very ably handled by him from a radical standpoint, and

an interesting discussion followed.

I would say right here that Ollie Denslow is now located in our city, added great interest to our meetings by her sweet inspirational singing.

Our meetings are usually well attended and well reported by the press of our city, several of the city papers giving

do not feel able to hire speakers, get a place to meet in, and get some one to volunteer to address you upon some subject and depend on home talent for a while at least. You can make such meetings very interesting and instructive, more so that going to Churches, for you can hear both sides of every ques

should time.

Nen

effect of Life W their re "The I coming from th derful ing h and re anoth

same fares this . ually whic

very good reports.

Milwaukee, Wis.

I would suggest to those liberals in any town or city that

News from Correspondents

Notes from Mrs. R. S. Lillie.

Sunday, October 16th, we had a rainy day, but which should not call forth complaint, as bright and beautiful Sundays have been the rule this fall. Rain always has the effect of keeping some at home, yet both sessions of the Boston Spiritual Temple" at Berkley Hall were well attended. In the morning the guides took for the subject "The Life Which Now is and the Life Which is to Come," showing their relationship and the need there is of a knowledge of the future life in order that we may make the best use of this "The Life to Come" was spoken of in a twofold sense, the coming years of time, or earth life, would differ as essentially from the now as this differs from the past, before the wonderful inventions and improvements that mark the present

Our forefathers little dreamed of the life we are now lead ing-b'est with the power of conveying thought from contiment to continent; of speaking and the voice being heard and recognized many miles away. A friend standing at one end of the long-distance telephone chats familiarly with another hundreds of miles away, or transacts business in the same rapid manner. Electricity bears along the thoroughfares of our cities, accomplishing what steam failed to do in this direction. Thus we are in the morning of the good time prophecied of old-the elements becoming the servant of the mind of man. With all this what should we not look for as yet upon the earth. Morally, intellectually, and spiritually, man is in in the dawn of his unfoldment. All that In the evening the subject was the "Utility of the Teachings of Modern Spiritualism."

If practiced, the teachings of Spiritualism are sufficient to the human family, even as it is, has dispersed the dark cloud of fear of death for those who have received its message.

The effect these teachings are having show they are enter ing into and changing the thought of the age, all may readily see. The thoughts given by the guides were received with evident approval,

The Helping Hand of this society and its social gatherings are growing in interest and numbers. The meeting last Wednesday was well attended, with Vice President, Mrs. Pratt, presiding. The supper, at only fifteen cents, is an en joyable feature, and worth three times that sum. But the ocial feeling of good will which prevails is better still. The Ladies' Aid Society, the Industrial Union, and now the Lyceum, all have their social gatherings, suppers, and enter tainments of a similar character. The Ladies' Aid Society is contemplating a change of halls. An interesting meeting remarks were made by the Rev. Mr. Morrell, Rev. Mr. Lo throp, Jennie Conaut, Mrs. Shirley, and others. The number of reverends becoming interested in the facts and philo-ophy of Spiritualism is increasing perceptibly, and the number of those who scoff or turn from it with contempt is proportion

Meetings are held in a number of halls, as has been the custom in the past, where mediums exercise their various gifts, speaking, singing, reading, psychometrically, etc. Spiritual Temple, October 16.h, the guides of Mrs. Lake discoursed upon mediumship.

Mid the sorrows, and trials, and many disappointments of earth life how dreary would it be without a knowledge of immortality? Mediumship is the way through which this whom this light is given should, as far as possible, be sheltered from the material cares which press upon the lives

of mortals in the ordinary walks of life. While writing this I stepped to the door to receive my mail, and with a handful of papers a stranger looks up into my face. I place the stranger to one side, for there is much to be done, and I am looking for an old time friend, The It has a bright face on which is written LIGHT OF TRUTH, and looking eagerly I see the familiar name of C. C. Stowell, Publisher, and formerly manager of The Better Way, and find that the stranger is no less than the quiet bowing out, or disappearing—shall I say dematerializing—of The Better Il'ay, and then rematerializing with a new dress and written upon its brow a new name. The name is a good one. This first number is A No. 1. I like the paper and its wide columns, the clean print and its general appearance. As long as it does not mean the death of the old all is well. Our earnest wishes go forth for success in this undertaking, and that the LICHT OF TRUTH may by its columns be borne to many a darkened mind and overburdened spirit.

Columbus, O.

The wide-spread interest which is being taken in Spiritualism in this city, and the enthusiasm shown by those who have investigated and been converted to its beautiful truths is marvelous. It has been asserted by the would-be wise ones that it is only the uneducated and superstitious class who are converts and believers. On the contrary, men and women of brains, education, culture, and refinement are the converts, believers, and investigators. It is impossible for an ignorant assertion are too obstinate to investigate the phenomena for themselves. So knowing nothing of the subject whereof they speak, they boldly assert there is nothing in it.

Sadie Seery, of Dayton, O, is conceded to have done the most to advance the cause, both here and in other cities. In this city alone she has converted hundreds. Her patience perseverance, and endurance are wonderful. She deserves unlimited praise and encouragement for her noble efforts to spread the good work everywhere. When she first came to this city a few years ago very little interest was taken in Spiritualism. The few who believed and knew it was all its advocates claimed it to be, kept it quietly among themselves. If cried down and mocked and held up to ridicule. Now they and Katie Kinsey. Dr. Sharp has been in the spirit world forty five years. He was a resident of Evansville, Ind., when ure of listening to his voice a great many times, the tones of which are clear, strong, and beautiful, never fail to delight and carry conviction with them. Katie Kinsey delights the spiritual circles with her sweet singing and rendering of poetry. She was a resident of Cincinnati when she passed out.

If there were twenty five mediums in Columbus they bilities and probabilities of the human spirit, and death is the would not be able to supply the demand made by eager souls hungry for spiritual communion. Mrs. J. K. Thomas.

The close hungry for spiritual communion.

Philadelphia, Pa.

For over two months the camp-meeting association of Parkland and the First Association of Spiritualists of Philadelphia have had the good fortune to listen to the uplifting inspiration of Mrs. Helen Stuart Richings. The writer has heard her speak before many different audiences in many different places, and the universal expression everywhere of the good she is doing and the comfort and strength brought through her ministrations to souls uncertain as to the hereafter or weary with the constant struggles in life, must in a measure, it seems to me, compensate for all the hardships and discomforts that must necessarily come into the life of a pub-

The attendance during the past month at the hall, 810 Spring Garden Street, has been remarkably good for the commencement of the season, the evening meetings being unusu-

Mrs. Richings draws together the thinking Spiritualists as well as the spiritually minded, for while not hesitating at any time to express her opinious, or those of her inspirers, most freely on any subject, her thoughts are clothed in words which express the truth without giving offense to any. How many times have I heard inquirers or investigators say, after listening to her lectures: "If that is Spiritualism, I can easily ac

Mrs. Richings answers questions or speaks from subjects Chattanooga, Teun., is once more coming to the front in spir-given by the audience. The power and force shown in the itual matters. Through the efforts of Charles Wesley Peters. Mrs. Richings answers questions or speaks from subjects

Brooklyn, N. Y.

How best to advance the spiritual work in Brooklyn" was again the subject for thought by the Progressive Spiritual onference on Saturday evening, the 15th inst, at Bradbury There was the usual good attendance, and the remarks of the various speakers contained many suggestions of practical value, and it is to be hoped will be productive of good When there is so much to be done and there are so many and potent means by which the cause of Spiritualism may be advanced, it is difficult to select or specify which, by compari-

son, is entitled to precedence. Our first vice president and treasurer, Wm. La Fumee also treasurer of the Brooklyn Spiritual Association, thinks that perhaps the cause in this city might be better advanced if resident Spiritualists would manifest more generally than they do, that they really desire to see it advanced by uniting themselves with the association, which is the only organized and incorporated boyy of Spiritualists in Brooklyn, and whose objects are first, to erect a building which they can call their own, where scientific, religious, and spiritual subjects can be discussed and spiritual truths demonstrated; and second, to provide a home where needy and destitute Spiritualists may

receive shelter, food, and raiment. Mrs. I. J. Weiler, president of the Ladies' Home Auxiliary an adjunct of the association, made an earnest appeal for cooperation in carrying forward the grand work which was uppermost in the mind of our first president, Samuel J. Bogert, now deceased, who outlined a way by which Spiritualists might be united in working for the accomplishment of a worthy object. Surely in a city like this it is not creditable to Spiritualism that its devotees are obliged to worship in which he has not, shall be given unto him. With this a ill-adapted public halls, and under very many unfavorable growth which will cause a larger portion to unselfishly seek conditions. The association is engaged in a work which the betterment of the condition of all. For earth shall yet should interest everyone who earnestly desires to see superbe redeemed from selfishness, superstition, and error's night. stition dethroned, the truth exalted, and the distress of our poor relieved.

Our gental friend and staunch Spiritualist, Captain Dye who is now at a loss for facts, thinks it a useless waste of amthe unfolding of the higher nature of man. The uplifting of munition for Spiritualists to spend as much time as some do in attacking prevalent errors of Christianity. We should be aggressive in the presentation of the incontrovertible facts which we possess. Against these all forms of fiction and of superstitious dogmas can not always prevail. Facts are the only things which will remove the scales from now darkened eyes, and open the reason and understanding to receive the truth and knowledge which only will bring light and joy.

Brother McDonaid, who but a year or so ago came to our meeting as an investigator, but has now landed where all honest and intelligent investigators must land, does not hesitate to show his colors, and is always ready to give both reason and facts for the faith that is in him. He feelingly urged that all who had received of the truth of Spiritua'ism should not be afraid that the world should know it.

Brother Jeffries wants to see Spiritualism freed from an elimination of everything which brings rewas held Friday evening, October 14th, at which interesting prosch, and thus hindered its progress. Under the divine law of eternal progress we may confidently hope for the time to come when frauds of all kinds, whether they be doctors, law-yers, priests, or ministers, butchers, bakers, or nutmeg-makers, theologiaus, historiaus, editors, or reporters, translators, compilers, and interpreters of Hebrew traditions, and frauds of every name and character, as well as they who bring reproach upon Spiritualism, will be but as memories of a darkened past. We can only trust to the uplifting influences of progressive enlightenment and moral spiritual development These are held at Eagle Hall, Harmony Hall, Rathburn Hall, to rid humanity of these blots. We can hardly expect the the Ladies' Aid Parlors, and Park Square Hall. At the First much deserved consummation, however, in this life. We too often forget that to produce wheat there needs be the chaff also, neither can God's winnowing process be hindered nor

Brother Neil advocated the publication of a local journal, and the dissemination of tracts and pamphlets as a means by knowledge may be obtained. And the mediums through which a larger part of the community might be reached and incited to investigation.

When Spiritualists more generally appreciate the value of the light which has come to them, as they ought to, then will they realize that there is work for each one to do in lifting the bonds of ignorance and superstition from off the mind and reason of their fellow men, and in imparting that truth and knowledge which alone can enfranchise the race. Then they will not need to be urged, but overflowing with gratitude and love, they will not be at any loss for ways and means to advance the cause, but will be willing instruments to help to unfold God's law of eternal progress.

Summerland, Cal.

Again do we come with tidings of joy from our Summerland Campmeeting J. S. Loveland, Ella Wilson Marchant, Mrs. Thorndyke, Prof. Tatum, and J. L. Baislev, have proved themselves worthy teachers in our cause. One of the most noteworthy programs of the week was on Woman's Day, the proposed was a street of the reach of the most of the street of the street of the most of the street of the street of the most of the street of When Spiritualists more generally appreciate the value Better Way, but find it not. Disappointed, I turn to the Then they will not need to be urged, but overflowing with

noteworthy programs of the week was on Woman's Day, the noteworthy programs of the week was on Woman's Day, the 22d of September. Original poems by Rose L. Bushnell and Mrs. M. P. Drake, and extemporaneous addresses by Mrs. Spring and Mrs. Darling entertained the audience during the morning hours. Mrs. Marchant delivered the address of the occasion on "Woman" at 2 p. m., prefaced by several delightful songs, among them "The Arrow and the Song," by Mrs. K. L. Osgood, who charmed her many hearers, and an excellent rendition of the "Bridge" by Mrs. Cummings. Elsie Reynolds has given to large audiences her wonderful manifestations of spirit materialization, many receiving very convincing proofs of the fact. Sunday usbered in a splendid gathering to witness the memorial services. The morning person to grasp the philosophy of it, and they who make the hours were passed in listening to an eloquent address by Mrs. Marchant on "Is Spiritualism True, and if so, What of It?" The beautifully decorated chairs symbolizing the life work of those departed, attracted universal attention. The address of Prof. Loveland upon the "Mystery of Death," was replete with science, nature, the philosophy of life, as well as the mystery and necessity of death. Death is simply and only a change; a change in our method of sustenance, of living, of desires, of gratifications, and ultimatums. As our pre-natal existence differs from our post-natal in its methods of main taining that existence in its developments, and as the birth into this life is the death of the former mode of living, bringing new thoughts, new motives, quickening the senses, intenthey ventured to lift their voices in defense of it, they were sifying the life and changing for the better in every instance so in a measure is the death of the mortal body the incident are strong in number, and the beautiful faith is spreading of birth of the spirit, widening and deepening its field of thought and investigation, placing in its hand the golden key small and delicate in appearance. Her controls are Dr. Sharp that unlocks the secret chambers of nature's laboratory and reveals the mysteries of worlds. Nature forms and transforms for all eternity. The change we call death may not he passed out. The writer of this article has had the pleas- and undoubtedly is not the last birth into a different life that will strengthen and perfect the individualized spirit, nor is this world on the shores of the universe the only field of investigation that the deepening mind of the student of nature shall enjoy. As space is illimitable, as time is unmeasurable, as the infinitude of worlds is without extent, so are the possi-

> The closing meeting of the camp was prefaced by severa fine overtures by the orchestra, Mrs. O. K. Smith also favored the audience with a vocal solo. Mrs. Marchant then gave an address on "The Power of Thought." Prof. Loveland in a neatly worded speech expressed the thanks of the association and campers for the splendid singing of the choir; for the fine selections of the orchestra; to Mrs. O. K. Smith for her excellent music; to the committee on decorations who, under the skillful management of Mrs. Norcross, have so ably interpreted the wishes of the audience, and to each and every person assembled for their untiring efforts in aiding and pushing the campmeeting to so successful a termination. It was unanimously resolved and officially announced that we hold the Second Annual Campmeeting of the Summerland Spirit-

ualist Association the coming year.

The last address of the occasion was delivered by J. L. Baisley, who had previously been ordained minister of the New Dispensation, and from the hands of the Vice-President received the charming boquet that characterizes the true minister of Spiritualism—red, white, blue, and purple, symbolizing love, purity, truth, and wisdom. Thus closed the campmeeting of 1892, with its debts paid and money in its treasury.

Yours very truly, W. H. CORNELL, Sec'y.

Chattanooga, Tenn .- Our correspondent writes under date of October 20th: We are glad to state to the friends that treatment of such subjects bring a convincing proof of direct inspiration. As a psychometrist she is truly wonderful. I have never known of her making a mistake.

I would, as an earnest wisher for the growth and increase I would, as an earnest wisher for the growth and increase I makers. Infough the enorts of Charles wesley reters, whom we have lately engaged, the interest is thoroughty lawkened, and our hall is crowded to overflowing. Brother Peters' lectures are very fine and a treat to the best minds and progressive thinkers. We all agree he is the right man of knowledge in things spiritual among Spiritualists, urge all in the right place. At the urgent request of many he will or who can do so, to have this good and charming woman among ganize a class in psychic culture the coming week, from them for a season, if it is a possible thing. I know it is not easy of accomplishment, for her engagements are made for a year and more ahead most of the time, frequently for a much longer time.

| Gainze a class in psychic culture the coming week, from which we feel great good will come. Our hopes for the future are strong, and we expect to make a strong fight against ignorance and superstition, of which we will keep you posted from time to time.

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MOUNT HEALTHY, Hamilton Co., O. September 4th, 1889.

trial bottles of Asthmalene to Mrs. E. J. Dempster, No. 6 Albert Place, Sterling, Scotland. By so doing you will greatly oblige one that has proved all that you claim for your ASTH MALENE. I fee! that I can in no better way thank you, or appreciate the medicine, than by telling my friends and the world, the very great benefit I have received by taking three bottles of your Asthmalene. I have been a suf-ferer from Periodical Asthma all my life. Have tried a great many remedies with only temporary relief, until I tried your Asthmalene. I have the third bottle in the house, and have not had one bad spell since taking the first trial bottle.

I had lost faith, and thought there was no help for me. One day I saw in a San Francisco paper your claim to cure Asthma, I thought at the time it was a bold claim, and would be like all the rest of the remedies I had tried, but I wrote you for a trial bottle, and I am only too thankful that I got it. In August I usually have Hay Fever, or Hay Asthma. Last year I was sick for five weeks with it, I tried all the remedies I had heretofore, with no relief, carled in my physician, but all of no avail until the spell was spent. I dreaded the advent of August of this year, and about the first I commenced with difficult breathing, I took three doses of ASTHMALENE, and have had no further trouble. I feel hat I am cured of that terrible disease. My husband is a brother of the poet sisters, Alice and Phebe Cary, feeling under ever-

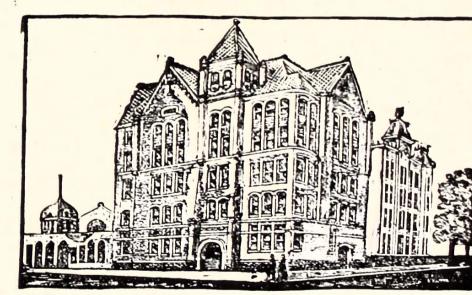
lasting obligations to you, I remain, Truly Yours, Mrs. ASA CARY.

The above remarkable letter was sent to Dr. Taft Bros. Medicine Co., Rochester, N. Y., who will do as they promise in small card at the bottom of this paragraph. Thousands of sufferers from Asthma and Bronchitis will be glad to read this unquestionable testimony. While it is true Asthmalene is for sale by druggists, Dr. Taft knows that multitudes have been humbugged and swindled, hence asks no one to buy except on personal experience which he will give free of charge as he offers in the following little card:

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- SHE WHO IN TO COME.

 A woman—in so far as she beholdeth liter one beloved a face. A mother—with a great heart that enfoldeth. The children of the Kace. A body, free and arrong with that high beauty. That comes of perfect use, is built thereof.

 And mind where Keason ruleth over Duty.

 And Justice reigns with Love.

 A self-poised, royal soul, brave, wise, tender, No longer blind and dumb:

 A Human Being of unknown splendor, Is she who is to come;

 —Charlotte Perkins Steison.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say: whatever is of daily interest and moment to son, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on and tide of the paper, and address all matter for publication to Emma Kood Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF THUTH |

THE PASSING OF TENNYSON.

LONDON, Oct a .- Lard Tennyson died at his home. Aldworth, near Haslemere, Surrey, at 13% o'clock this morning. He died as peacefully and as gently as he had lived. The body lies on the bed in which he died. The coverlet over him is almost hidden beneath the flowers which have been placed upon it. A laurel wreath crowns the head and another lies at the feet. - Cablegram.

> All singing things be still-be still ; Winds, waters, leaves, and poets-all; Earth's grandest singer lies so low At Aldworth, under flowery pall.

He lies so silent-lies so low, Who sang for all humanity. In highest thought, in choicest words With penetrating melody.

Look at him ! Poet well beloved ; Death smoothes the aged, lordly face ; He rests belike a fallen king The triumph of the Saxon race

His hands are folded on his breast ; Those hands which jeweled books and books ; The laurel wreath which crowns his head, How eloquent each green leaf looks.

O, but to have one simple leaf Resting upon a brow like his. Were something one would like to shrine In sad, adoring memories.

Still, in the middle of the night, His going was-so void of pain His loved ones, at his couch, knew not The moment-but he went full fain.

Peaceful and painless he arose To life beyond our clouded sight, Strong as an angel having dwelt A thousand years in heavenly light.

His first fond welcomer, we wish, Was Hallam, o'er whose early tomb The poet's In Memoriam grew To thrifty leaf and splendid bloom.

When upward rolls the toll of bells. Declaring mortal love's eclipse, Twere fitting he repeat his verse To Arthur, with new angel lips :

"Ring out the grief that saps the mind, For those that here we see no more; Ring out the feud of rich and poor, Ring in redress to all mankind.

"Ring out a slowly dying cause, And ancient forms of party strie; Ring in the nobler modes of life, With sweeter manners, purer laws.

"Ring out the want, the care, the sin, The faithless coldness of the times Ring out, ring out my mournful rhymes, But ring the fuller minstrel in.

"Ring out false pride in place and blood,
The civic slauder and the spite;
Ring in the love of truth and right, Ring in the common love of good

'Ring out old shapes of foul disease Ring out the narrowing lust of gold; Ring out the thou and wars of old, Ring in the thousand years of peace.

"Ring in the valiant man and free, Ring out the darkness of the land, Ring in the Christ that is to be."

As he forewished the bar was crossed After the sunset, and the call, He seemed to hear last year, rang out With certain meaning-that was all.

CROSSING THE HAR. "Sunset and evening star, And one clear call for me! nd may there be no moaning of the bar, When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,

when I embark.

"For tho' from out our bourne of Time and Place

The flood may hear me far, I hope to see my Pilot face to face When I have crost the bar."

LESSON OF THE LEAVES.

Already Autumn is tinting up her foliage, and the maples are beginning to glow like huge boquets. To-day my little five-year-old neighbor, Glyndon C., came in with his hands full of bright leaves, and his eyes dancing with delight.

"Have you seen them? Have you seen them-the trees? I tell you they are beauties-look up the road?" I looked, and, surely, the long rows wore gaudy decorations on either side of the street, down which the little bud of a manhood had come to pay me a visit. There were the brief-lived leaves, teaching an object lesson on death. Bright, cheerful, singing, and whispering to each other as the winds move among them and the rain-drops laugh down upon them. They do not know there is such a word as death. No regrets trouble them because they must fly down from the high branches and lie as low as the grasses. They have been just as fine leaves as their environments allowed them to be, and that is all any creative energy could expect of them. We humans may be sure the same is true of us, and that we should not work sadly as we "gather in the aftermath" in Autumn days, after "the upland clover blooms" have been harvested, and the meadow lilies are through their flowering time. We should rejoice that the meadows are mown, the grains harvested, the fruits garnered, and know that there is, surely, some good and useful work before us, forever and forever. It may be that of message-bearing angels, but be sure we shall never have paralysis of the soul, and also that human spirits are not made to "sit around" and do nothing. Let us do all the good we can each day, and there is little probability that we shall ever get it all done ready to sit down and mourn. Repining is out of

We Welcome An Aged Member.

Read what she says:

Dear Sisters of the Woman's Club: I come walking with a cane, and bowed over with the weight of ninety-two years, but if you will give me the easy chair by the fire I would like to come in and tell you about old times. I can talk better than I can see or hear, and I will tell you some old, true stories if you have room for me. You will conclude it easier living now than when I started, which was in 1800. Shall I come? GRANDMA 92.

Written for the Linux or Tucrus

Allie Lindsay Lynch Brings a Stray Contrast. Offering Consolation.

Spiritualism offers something to the sorrowing one who has parted, seemingly, with a dear friend, child, parent, or companion. Where death's change has placed the thin veil between loving twain, it offers the hope of an unsevered tie. soon to be as real as in this sphere it had been. Very different is the consolation orthodoxy extends, as will be seen by the stanza following

Theu, ye heart broken husband weep no more, For she now roaves empyrean fields above, And there enjoy upon that beauteous shore, Another father and a husband a love

How I pitied the sorrowing husband who received this offered tribute and sympathy-for it was really meant thus: He must have felt doubly bereft. True, we are told that often another husband than the one here recognized in law will, through soul affinity, be found, but 'tis not - as in orthodoxy -one husband (Jesus) with every saved woman his bride ' No provision has been made for the men, and for once woman is first; elevated to the dignity of being bride to her savior, and man left unwed, unloved ' No wonder the vast majority of professing Christians are women, or that men are less attracted to their forlorn heavenly (?) condition

There is so little consolation in orthodoxy; that is, in their future. One husband for all females, no wives for the men, no growth from childhood, none for the soul; singing, shouting, harp-playing, and a few other monotonous acts of adoration. No jolly haudshaking or sweet love-making; no studies and advances; no soothing, charming, vivifying na-

I have attempted to offer our consolation, where death has removed one from an orthodox household, sometimes with some weight, but other times to meet a horrified or snubbing look, that had effect to silence and leave me pitying their double privation. Then only can we comfort by our silent thoughts directed to the souls of the lone one.

ALLIE LINDSAY LYNCH.

CONSERVATIVE EATERS.

Very discouraging people to cater to are the ones who are never ready for anything which they have not had beforethe folks who shy at anything new.

If they chance to get a taste of turmeric in the pickles they are likely to lay what they have taken on the extreme edge of their plate as if it were a worm; if the soup has a taste of celery they will tell you it tastes as if it had "Smellage in it;" if they get a bit of citron in a mince pie they straightway inform you that it "tastes queer."

I understand somewhat of the feeling, although I am fond of trying new things, and a certain very outspoken gentleman, who has had the freedom of our house and his tongue for a series of years, says when I make soup I get everything on the farm into it except the horses. Yet, I did have a surprise one evening in the form of a dish of potatoes. We had two very sweet young city girls visiting us, who took it into their heads to be helpful one afternoon when I had gone out for a call. They sent the maid off to attend to the milk while they got tea. They found some cold potatoes which they decided to fry. We had a young farm assistant who was just in the "hair ile" period of his life, and he had carefully whipped up a lump of lard and stirred in some German cologue I had given him "to scent it." This he had put carefully in an empty jelly glass, and set it up in the pantry to use for toilet purposes. The dear girls got his treasure to fry their potatoes in. They met me up the street, as I was coming home, with the announcement, "We got the tea and it's all ready!" Of course I was delighted with their sweetness, and praised them, but-well, the fried potatoes really surprised me. They made me charitable toward conservative eaters. But here is a new recipe-try it.

raws in this way: A rich puff paste of four ounces of but.

Mrs. C. Fridden, St. Carly Relation, St. Carly ream, or anything of the sort, make some Parmesan cheese straws in this way: A rich puff paste of four ounces of butter, four of Parmesan cheese grated, with half a teaspoonful of cayenne and four ounces of flour. Roll it out thin, and cut in strips of four inches in length and a quarter of an inch in breadth; bake lightly and served piled high in alternate rows on a dish.

OUR OWN TOMATO PICKLES-One-half bushel green tomatoes, one-half dozen large onions, one dozen sweet peppers. Slice, sprinkle on salt, and let stand over night. Rinse offdrain-boil in weak vinegar until taken, skim out into a jar. Take one pint vinegar, four and one-half pounds brown sugar, two tablespoons ground cinnamon, one of alspice, one of mus-

tard, and one pint grated horseradish, pour over hot.

HUDSON TUTTLE'S BREAKFAST TOAST—Cut thin slices of bread and toast them to a light brown. Melt a lump of butter as large as an egg or larger, stir into it an even table-spoonful of flour, when blended pour in a pint and a half of milk, into which put about an ounce of grated or thinly chipped cheese. Let it boil up, to melt the cheese, stir it thoroughly, and dip the browned slices in, and lay them on a hot milting and cond them to the table.

Mrs. J. W. Still, Morris, N. Y. Mrs. E. M. Shringer, 171 Pline st., Muskegon, Mich. Dr. J. C. Street, Care "Banner of Light." Addle M. Stevens, Charemont, N. H.*

Miss A. E. Sheets, box 83, Grand Ledge, Mich. I. S. Scarlett, 28 Claverick st., Providence, R. I. Hudson Tuttle, Berlin Heights, O. (telegraph via Mass.

Ceylon, 9.

Geo. W. Taylor, Lawton's Station, Eric Co., N. Y. C. M. A. Twitchell, 120 Prospect st., Somerville Mass.

Carrie E. S. Twing, Westfield, N. Y.*

A. E. Tisdale, Merrick, P. O., West Springfield, Mass.* platter, and send them to the table.

BAKED POTATOES.

Of course you like baked potatoes, and all the children and invalids like them too. So the art of preparing them is deserving of attention.

To make a success of it you need good potatoes, a steady oven, and a family who will respond to your summons to a meal promptly. Small potatoes take half an hour, mediumsized ones three-quarters of an hour, and large ones an hour to bake. They should be selected as nearly uniform Mrs. Mass. Townsend Wood, box 175, Stoneham in size as possible, unless you want to take trouble to have a procession of them going into the oven, the largest first, etc., timing them according to size, which is more trouble than to select carefully.

When tender they are done, and should be pricked to let the air escape, placed on a hot dish or a napkin and served at once. A delicious dressing for them is thick, sour cream, salted to taste.

"Bah!" you say, "I could never fancy that." Try it and see. It may happily disappoint you.

Once when the late Col. Bundy was our guest, and a deightful companion he was, he came out to breakfast a little indisposed to eat, although not ill. "I have something," I said: "Try this Early Rose baked potatoes with sour cream!"

He demurred at the sour cream. I persuaded him to just laste. "That is nice!" he said, and made a breakfast of it.

Again the parochial school begins to knock at our doors and claims the right to teach our children. Shall we dismiss a school system which the nations of the earth are examing and copying and borrowing, and put in its place a system that nearly all of these nations have turned off? Catholics of of Practice, with its full library of books, that nearly all of these nations have turned on a Catholics copyrighted lessons, Chartered College, and regular sessions. Every physician control of the Catholics and regular sessions. Sweden, and England, and from Catholic Italy, France, Chili, and Brazil, comes the demand for public schools. The nations of South America send their messages to the United States: "We have tried the parochial, but it has been found wanting." Central America and Europe send the same message. In South America Catholicism is the State religion; yet they say emphatically, the church is not able, through its parochial schools to teach the people.

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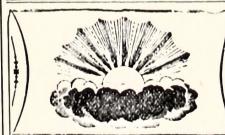
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Oves. 62. - Is not the doctrine of predestination true in a email red sense?

ANS .- The inquirer has quoted some statements of spirits, for instance: "Mortals never loose the line of life marked the very first as a convincing power. out for them by eternal foresight."

This language is figurative. At least spirits do not teach of foreordination or predestination, as taught by John Calvin. decreeing from eternity that this one shall do this, another one do that. But spirits do see nature working through law as manifest embodiment of intelligence in all things whatsoever they may be-from systems to worlds and on to manlaw governing all. It does not need a law maker to issue a command that water shall course downward instead of running up hill. Its own specific gravity settles that, or we might say the God within it. Neither does it require a command of any being to say that oil and water shall not mingle, for their very nature governs that.

We believe, therefore, as man is under law, as are all things in nature, that the eternal foresight which maps out our life-line, is nothing more or less than the varied law of nature working together to produce given results.

It is true that these laws work so perfectly that we all fol low our own life-line, or fulfill the law in our particular case with unerring accuracy, true to the causes underlying and overruling each individual case.

Planets hold their places in the system of which they are a part in obedience to laws, existing and operating between them and their center, the sun, also between these and other systems. If all could be weighed in the balance, it would be seen that the sun radiating light, sent forth a power both attracting and repelling other bodies, and they also sent forth an influence, both of these causes, combining to keep each in its own orbit and moving on its own course obedient to the laws within these bodies as truly as oil and water are obedient to the laws governing these substances.

It will therefore be plainly seen that man, a child of nature, holds a relation to all things in nature, and will respond ac cording to the chemical qualities of the elements entering into his composition. And his relation to suns and worlds and all things brought to bear upon him will determine the quality of his acts while on the mortal plane in a great measure. But this is not foreordination, as we understand it, but law.

QUES 63 - What interpretation does Modern Spiritualism hold concerning the plagues of Egypt as to how they were accomplished—were they developed by mediumistic power?

ANS -It is our belief they were never developed at all save in the fertile brain of an imaginative mind. We do not believe in the Lord who sent Moses and Aaron forth, armed not believe the rivers were all turned to blood by Moses, and other water furnished in order that the magicians of Pharaoh might perform the same wonders. Nor do we believe in the magic which turned the dust of the land to crawling vermin; the innumerable hosts of frogs; the cattle twice or thrice destroyed from the land; the black cloud of locusts; the air filled with flies. In short, though magic, black and white, may be practiced in a degree by men, this story bears on its face strong evidence of being from first to last a fabrication instead of being the work of mediumship or mortals under the influence of gods or spirits.

individualized personalities?

ANS .- The evidence is such as leads the ablest minds of both sides of life to believe it is a truth; the survival of the individual after death; the increase of his powers at this time instead of the diminishing, would go far to induce one to think that that which possesses a power of life, increasing from the point where it can be traced, on through the many changes through which it passes. Death, the most marked event on this side of life, being passed triumphantly, would certainly continue throughout eternity; for if indestructible in substances composing its covering (and not an atom of matter can be destroyed) then would it not be reasonable to suppose that that which is more than the garment would also be indestructible? We believe it to be true that the individual entity remains a conscious being through endless cons of mation of the criminal, ably treated. time. We converse with those who have lived long ages ago; who have passed from world to world; who grow in might and power, and we see no reason to believe that this will not continue with them as with all souls.

To be sure, no one has lived through eternity, therefore no witness can testify that we shall, but we have the best of reasons from the evidences which are ours and the observations we may make in countless ways that the spirit of man, the indwelling soul, the real ego, is destined to eternal exist-

QUES. 65 .- In a case of sitting for independent state-writing with questions addressed to several spirits of the same family name, why is it, that, although they spell correctly each Christian name and give direct answers to the questions, that in every case each misspelled the surname?

ANS .- In very many instances the slate-writing phenomena is produced for your spirit friends by the controlling spirit of the band operating through the medium. It is as certainly a communication from your friend as it is when you receive a telegraphic dispatch. Your telegraphic dispatch is received through an operator who understands the processes necessary. Not very many, even if permitted, can walk up to the instrument and make use of it for themselves. Still, you do not doubt that the dispatch came from your friend.

How many communications by telegraph did you ever receive when the operator received your name and spelled it accurately; and yet the rapidity with which your telegraphic dispatches are received, and the difficulties in the way of its proper transmission, are not to be compared with the difficul- hill, Kansas. ties to be met in giving messages from the spirit to the mortal side of life. Those spirits who can make direct use of the means at hand and can usually give fac simile hand-writing and signature, will be identified. In such cases there is no misspelling or mistakes. But in the cases when the intermediate spirit is hurriedly giving the messages for a spirit standing, and many things in the way of which you know not, the operating spirit with mind alert upon the work of obtaining the message-of extracting from the medium the necessary chemicals without injury to him, has a work to do which is likely to make spelling the names a secondary matter or perhaps thinking he is in the right, does not ask the spirit sending the message to set him aright.

We have referred to the fact that some spirits are unable to operate and that some would not be permitted. Of this latter class it might seem strange, but although spirits might intend no harm, some would exhaust the vitality of the medium by contact, without intending to do so, to the extent that the controlling spirit would not permit, for the protection of the instrument or medium from undue exhaustion, is a vital point. If controlling spirits, too anxious to please the seekers or investigators, are careless of the welfare of their medium or think they can restore to them their wasted energies, they are likely to see in time their medium resort to tempora-

ry means of stimulating after too much exhaustion, which, if SPIRITUAL BOOKS. continued, can only bring trouble later. When you receive the manifestation of slate-writing with messages characteris-Questions will be received upon these conditions. They must be germane to Spiritualism. 1 Mast contain one enquiry only.) All the spiritualism is Mast contain one enquiry only.) All the spiritualism is must be avoided. 1 The name of the questioner must be remarkable all questions must be sent to the office of the Libert or tracks. All questions must be sent to the office of the Libert or Tacts, and will be forwarded to the guides of Mrs. 8. Shepard Lilie. occasionally which might occur for various reasons. This phase of mediumship we consider capable of doing more good perhaps than almost any other, as many now possess the in stock at this office. Kemit by postoffice gift in such degree, and can give the manifestation in the money order, registered letter, or draft on Cinlight and so open and above suspicion that it ranks among cinnatior New York. Do not send drafts on

To be sure, there are many things to be considered, but tauces payable to C C STOWELL Koom ; see the phenomena is presented now in an indisputable manner. Race Street, Cincinnati, O. of intend to convey the idea of a personal being, supervising, "Let not your hearts be troubled" at a misspelt word. Half brecting, and governing, and in accordance with the doctrine the communications by telegraph contain misspelt words, but are genuine just the same, and so with this.

> Written for the LIGHT OF TRUTH. Would Had to Pay.

> > CONNA MAY MORRIS

I noticed at the close of the sermon Sabbath morn That my little Mulge's face, looked dejected and forlors, And in her sweet blue eyes was a look of sad reproach As she shyly left the pew and toward me did approach.

"I do not like to go to church the sermon's awful long.

They didn't offer me a thing, and, oh! it made me mad,

What is it, Madge," I whispered as bending low my head, But she only tossed her silken curls and not a word was said. Until we gained the street, then, with a cunning glauce behind, She straightened up her slender form and freely spoke her mind.

And the bald man by the organ sang such an ugly song Then I got so sleepy, that I could not hear a sound, And when I waked up hungry, they were passin' 'freshments round, "They didn't have much, though-only some scraps of bread, And two goblets of wine they passed after grace was said.

But when I found I'd had to pay then I was awful glad. "For I didn't have a cent, and it would have made my cry, If they had passed that basket to me while goin' by ; Yes; I'm glad I didn't take any 'freshments there to-day, For it would have been embarrassin' when they asked me to pay.

LITERARY REVIEW.

THE HYGIENIC TREATMENT OF CONSUMPTION, by M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women, editor of the Herald of Health, 219 pages. M. L. Holbrook & Co. Publishers.

This may be called appropriately a hand-book of consumption. It is divided into three parts: Nature and Cause of Consumption; Prevention and Treatment of its Earlier Stages; and Treatment in more Advanced Stages. The ideas of the the muck by emment composers. The poems author are of more interest now that the cause of the fell disease is ascribed to bacillus germs fastening themselves in the lungs, for he takes higher grounds than those who would simply cure the disease. He would so fortify the body as to make it impregnable not only to consumption, but to all forms of disease. No man is better qualified to write on this subject, and he has made a book of great value, especially to introductory and conclusions by the compiler, those who are constitutionally inclined to pulmonary ailments. The work was commenced twenty years ago, and has been built up, as it were, by the slow accretion of experience and with the magical rod as a sign that he was with them. We do study. It would have been published a year before Koch's discoveries and methods founded thereon, but Dr. Holbrook waited for the value of this treatment to be determined, and when it was shown by practical application that it was overestimated, he completed his work. Like all the books of its author, it is direct, plain, matter of fact; exactly what those interested want to know; what they will find nowhere else, and which will profit them more than consultation of a score of physicians.

SECRETS OF THE CONVENT. Dr. A. B. Spinney says of this wonderful story: "It is just what we need to awaken thought. The trouble is to get it into the hands of those who need it most. It ought to be distributed by the thousand copies." It is just the book the P. S. of A. should use in QUES. 64 - What evidence have we that we shall exist as missionary work, and one of them said, it is to the Catholic system what Uncle Tom's Cabin was to slavery.

> THE DEATH PENALTY. A consideration of the objection to capital punishment, with a chapter on war. By Andrew J Palm, New York, G. P. Putnam's Sons, 1891, pp. 241.

> This is a timely topic vigorously treated. As Spiritualists we believe and teach that the poorest possible use a man can be put to, and especially a criminal, is to send his soul out of the world unprepared, with all his bates enthroned, to return in spirit to obsess or influence others with like tendencies, to the commission of like crimes against human life and society.

> But it is not as a Spiritualist that the accomplished author of this timely volume considers the subject. The whole subject in its relation to the criminal and to society is carefully reviewed, the voice of experience chronicled, and the substitute demanded by our modern civilization, to-wit, the refor-

We commend the volume to all our readers as the best presentation of a practical and pressing subject which we

GLEANINGS FROM THE ROSTRUM, by A. B. French.

Columbus, Ohio, 1892, pp. 299.

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The Captain of the Truck-Mine's aces. (Rolls over and continues the sleep.)-Judge.

Judge-And he took you by the throat and choked you, did he? Pat-Yis, sor, he queezed me troat till Oi that he'd make

cither out of me Adam's apple.-E.r. I wouldn't worry if I were you; there is no imminent dan-

ger of death. It isn't the dying that I mind; it's the horrible waste of ime in staying dead .- Life.

The street car driver's song: Listen to my tale of whoa

A MILDER TORTURE.

Barber (testing the razor) - Do I hurt you, sir? Baird-No; not so badly as the last man who had me in

Barber (highly gratified)-Who was that? Baird-The dentist .- Puck.

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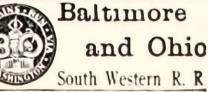


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WORLD OUTDONE

LOCALS AND PERSONALS.

-The Lyceum of the Union Society formed three interesting classes last Sunday, and it is hoped that all tormer members, both young and old, will attend. The exercises take place at 2.30 p. m.

For November two interesting lecturers are booked at the Union Society. On the 6th and 13th Prof. J. Clegg Wright will speak, and on the roth and 19th Hon. A. B. French will interest the members and their friends. During December and January Mr. J. Frank Baxter will hold services.

- Mrs. Ada Foye interested a large audience last Sunday evening at G. A. R. Hall on the subject of "Materialization, followed by the usual seance. Never was there a time, said Mrs. Foye, when spirit materialization was more needed than a hereafter by the print of the nail, and materialization, so-called, has been the agent through which thousands have been taught what creeds, Bibles, and churches have failed to do. Those of the church members present who believe what the Bible says of the resurrection of Jesus and his appearance to Mary in the garden and to the disciples in the closed room (Mark wi and John xx) must believe in materialization, and what was true then is true to day. The law that enabled to how these materializations are produced is a question for thought: the spirit chemists to solve. We know that certain persons, called mediums, furnish the material basis in the form of magnetic emanations for spirits to operate on, and that there are three modes by which spirits show themselves under favorable and proper conditions. These modes are independent form building, transaguration of the medium, and ether ialization. To deny these facts men simply manifest egot. ism or ignorance. They are either prejudiced against Spiritualism or are relying on newspaper twaddle and hollow gossip. Those who investigate with reason or patience know better and need no others' evidence. That there are frauds is not denied; but counterfeits can not exist where there is no genuine article. So there are simulations in spirit phenome na; but the say-so of malconteuts does not make all mediums frauds. Spiritualism teaches that each man shall be a law unto himself; therefore personal investigation is the order of this philosophy.-After some wholesome advice concerning a search after this truth, Mrs. Foye gave about forty tests, which were generally acknowledged and received with much satisfaction. Next Sunday closes her services with the Union Society.

Cleveland, O.

A large and very appreciative audience met on the 16th in Army and Navy Hall to listen to J. Frank Baxter, who lectured on "Spiritualism, what it is, duty's demand regarding it and what practical benefits in has accomplished." From the Plain-Dealer of the next day we copy the following report.

"Mr. J. Frank Baxter lectured in Army and Navy Hall last evening before a large audience upon "Spiritualism." He criticised it should be borne in mind that it is only forty-four years old, while the Christian religion is centuries old. As a matter of necessity there are complete Materialists among the Spiritualists. It must be admitted that the enlightened mind has been reached, and the Spiritualists as a body comprise rich minds. If they organize they would wield a power throughout the earth. Spiritualism as a religion means justice. It insures liberty, not licence in thought. In many places the state of society is such that many Spiritualists are loth to announce their belief. Their moral cowardice pre vents them declaring themselves. They are afraid of social ostracism. Were it not for this fear the Spiritualists would be in the majority on the earth. Men should cultivate a courage of conviction and care not for the sneers of skeptics. Modern Spiritualism so far has done very little compared with what it will do in the future; viewed by the past its achievements have been magnificent. The efforts of Spiritualism Spiritualism.

"Mr. Baxter urged all Spiritualists to organize, and at the

we may, perhaps, have more to say in a future letter. Fraternally, SELIM.

Topeka, Kan.

P. F. Baker writes: We have meetings going on at three places on Sunday, all well attended and all by home talent. The First society had J. Madison Allen last week, but when they have no one from abroad they have plenty of home talent to keep up their meetings. A few gentleman hired Lincoln Post Hall for the season, and engaged Mrs. L. L. Wood, who fills the hall every Sunday night, giving able lectures and opportunity offers. good psychometric readings, but the crown of the events for this season was the appearance recently of Mrs. Maude L. Drake, jail, and gave two lectures which were replete with good things, and her tests were astonishing. The hall was filled, many of them skeptics and strangers, all of whom were entirely satisfied with her truthfulness, and also of the tests she sess. gave them. The trial in Kansas City is still on; it will proba-bly close in a few days, and if it does we hope she will come back here again next Sunday.

Lilian L. Wood writes: Mrs. Maude Lord Drake who lectured and gave tests at Lincoln Post Hall on the 16th, gave most excellent satisfaction to all who attended the meetings. Her lectures were bright, pithy, and to the point. Her delivery fine; and her great magnetic, sympathetic power held her au dience spellbound. Her tests were beyond quibble or doubt, and were invariably acknowledged as correct. As the audience were all strangers to her, and not a few of them skeptics, it produced no little excitement, amusement, and conviction in the minds of the people when she gave such startling proof of the continuity of life. The test to Dr. Hubbell, in which she gave the masonic grip, pleased the audience fully as well as it did the doctor, for as he said we all knew she was not in the lodge and could not have known how to give the grip, unless an intelligence outside of her own had forced

Mrs. Drake left us with the blessings of many comforted souls resting upon her; and the sincere desire of one and all that she might be with us soon again. The unanimous verdict of the people was that no one had given better satisfaction to the Spiritualists and the people of Topeka than Maude Lord Drake. May the good friends guard and protect her. She is well worthy of all the commendation we can give her. Her long service in our beloved cause entitles her to our lovto her in her time of need.

Baltimore, Md.

W. J. Colville continues his good work at Wurzburger's him, come again to listen to his eloquent and learned discourses and the improvised poems with which he usually closes the exercises. I have heard several confess that no varied topics suggested by the audience. They, themselves, having selected subjects, know that there could be no previous understanding or arrangement with the lecturer, and are compelled to acknowledge that there is something here that basses their curiosity. That "something" is the invisi-ble intelligence of whom the lecturer is but the well-attuned mouth-piece. So these investigators carry away with them some food for thought, some little seed that will germinate in their inner self until unfolded by the light of spiritual truth. Mr. Colville is an indefatigable worker. He lectures Friday night, then Sunday morning, afternoon, and evening, besides his class-work on Saturdays. How he gets the strength to do the same way as is his eloquence and logic.

Louisville, Ky.

I am very happy to say that the First Spiritual Church is in a flourishing condition, with some money in bank for running expenses and for a building fund. Bishop A Beals with us last month, and will continue with us this month. We are having good attendances twice every Sunday. We have engaged Brother Kueeshaw, of Saratoga Springs, N. Y., for the month of December, and we expect to have a general spiritual revival then. Everybody invited.

And further we would like the people to know that we are organized to stay. We will be eight years old this coming May, and have never missed one Sunday of having a meeting. DR. THOS. M. ABOY, Financial Secretary.

Birhop A. Beals, of New York, has been speaking for our Church for the last five weeks, and having made many friends here has decided to remain two weeks longer. The afternoons were devoted to answering questions, the evenings now. The skepticism of the age demands to be convinced of to lecturing. "The Religion of Spiritualism" was very fine. This he followed by singing and playing the organ while entranced, and then gave a number of readings and spirit tests. In one of his lectures he said: "Christians believe, Agnos-

tics doubt, scientists speculate, Spiritualists know. Christians claim to be satisfied with their faith, and millions are, and are honest in their acceptance of this condition. Agnostics simply shut their eyes to evidence and their 'I do not know is a testimonial of their culpable ignorance; for spirits to appear among mortals in the days of the Old and they might know if they would. . . Scientists in general New Testaments, holds good to-day, and has ever remained refuse to move from the point of matter with its acknowlunchanged. All history records spiritual manifestations. As edged laws. The most are like the ignorant youth who

The visual line which girt him round

"Spiritualists examine, experience, and hence know. Knowledge in this case brings, peace, comfort, and happiness.

'Love is our religion's aim;
Wisdom's light the soul's best guide;
Truthful life our noblest fame;
Kindly deeds our heart's best pride.

Thus we need no priest or book
That we may his precepts know—
On every hand—on all we look

They light our path where'er we go." H. R. WARDELL, Cor. Sec.

Chicago, III.

Now that the campmeetings are over, the usual work of this season of the year is being taken up vigorously in Chicago. Many mediums are here from different parts of the United States, and all doing good work. It is for me to speak especially of the Rev. Dr. George F. Perkins and wife, of San Francisco, Cal., and the good work they have accomplished while among us the past six weeks.

Space will not allow me to speak in detail of their many ways of reaching the hearts, and convincing the minds of the people who hear them talk and sing together, with the remarkable tests they so freely give through their efficient guides. It is a special plan of their work not to remain in any one city longer than to successfully sow the good seed of Spiritualism, by way of holding their successful Sunday meetings, most of which have been held at the Madison Hall in this city, at which place also during the week for four weeks past they have conducted a large developing class. And evidences of lasting good and future wonderful development said that there are unwise as well as wise, illiterate as well as educated believers in Spiritualism. When Spiritualism is manifested. Then often a good work in one field of labor do they go to other fields to build up, or to strengthen the work and the workers there. They will therefore leave this city the last of this week, probably for Kansas City, Mo., although not fully determined, as many places are desiring their work. Dr. Perkins has lately compiled a valuable work in the way of a song book for spiritual meetings. "The Spiritual Evangelist," containing also a circular setting forth the Basic Principles of Spiritualism. May the work of these mediums and that of all other good and honest mediums be encouraged until the "crowning day." Yours for the cause, E. A. WARREN.

Seattle, Wash.

To those who were fortunate enough to be present at Mrs. Cornelius' lecture October 2d, were served with a rare treat. It was none the less appreciated because it was unexpected. To Mrs. Cornelius the surprise was as great as to her audiwill be to elevate mankind. Modern Spiritualism is the ence. She had scarcely begun what she intended should be a greatest moral teacher in the world. There are many mil- few opening remarks, preparatory to offering tests to her greatest moral teacher in the world. There are many millions of Spiritualists in this country, and the majority of hearers of the beautiful phenomena of spirit life, when her them were originally Infidels and Materialists. Spiritualism organism was taken possession of by the spirit of Thomas converted them to a belief in immortality, which the Christian Church could never do. The trouble is that the masses the audience with a force and power never before witnessed do not reason in the reading. They accept as fact much that by the writer. The oratory was grand, the ideas bold and imis mere gossip. The Church affects to ignore the benefits of pressive, and the enthusiasm beyond the power of man to describe. It was a lecture such as would be heard but once in a lifetime, and those present were perfectly amazed at the conclusion of his lecture gave a seance, in which he conversed depth of thought and research displayed; at the far-reaching Terms reasonable, and references given if rewith the spirits of several departed Clevelanders, which were quickly recognized."

Dr. J. C. Street, of Boston, is now among us, and will give a my religion," was by him reiterated and held forth as to the T. Grimshaw, trance spec series of lessons to private classes, treating especially of all doctrine he is now promulgating, and ever has been since his the varied phases of theosophy. Concerning his work here departure from the earthly life, and the glorious idea expressed therein he declared to be the one that all mankind should hold fast to and adopt as the beacon light of their pathway for coming generations to follow.

I would that all who read this could have heard the lec ture. It pertained to the duties of the hour, the needs of hu manity, and the results to follow if the voice of the spirit world is not hearkened and more closely followed. And if we will not strive more earnestly to aid suffering humanity, to relieve distress, to wipe away the tear of sadness, to smooth the brow of sorrow, to divide and lessen the burden of the weary and heavy laden, and, in short, to do good wherever an

While the medium is a good, bright, and conscientious lady, yet she is wholly unable to produce the lecture either who came up from Kansas City, right from the trial that is oratorically or to give the ideas, reasonings, deductions, and going on there of the officers who conspired to keep her in conclusions which the great mind of Thomas Paine gave us on that occasion, and that fact is another proof that our spirit friends will and do come back to assist us in the walks of this life and to communicate to us the knowledge they pos-IRA D. BRONSON.

NOTES FROM ALL POINTS.

Washington, D. C .- Mark Burnham writes that the Spirtual society of the capitol city will change its place of meeting from G. A. R. Hall to Metzeroth's Music Hall, the finest hall in the city and capable of seating 1500 persons, the change to take place with the opening of November services.

Columbus. O .- C. C. Pomeroy writes: "I have just time to congratulate you on your grand 'publisher's announcement' in the LIGHT OF TRUTH. If Columbus Spiritualists will adopt it as their platform and practice it in their walks and conversation, intolerance, hate greed, and selfishness will give way and the light of truth will cheer the people's pathway | sum of money for a short poem. He accepted through life to a higher realm beyond."

Alliance, Ohio .- Miss Miller, the secretary, writes that the Spiritualists of Alliance have engaged Mrs. A. E. Kibby, of Cincinnati, to speak for them during the month of October. Her answers to questions handed up by the audience were handled in a scientific and satisfactory manner. Her tests are remarkable, and in nearly all cases fully recognized. We

feel that she is doing a good work here. Detroit, Mich .- Mrs. Nellie S. Baade is still holding the fort in Rowe's Hall. The meetings are increasing in numbers and interest; the audience appears to me like so many magnets drawn to the needle, being the reverse of the order. It does one good to listen to talented guides, for they appear to analyze the audience, and give what is most appropriate. ing respect and sympathy, which we feel should be extended Mrs. Baade speaks from one hour to one hour and a quarter without tiring the people, which is highly appreciated by her hearers.—Dr. J. H. Rowe.

Watertown, N. Y .- Mrs. Carrie E. S. Twing visited this city and addressed two large audiences on Sunday, the 16th Hall, and many intelligent non-Spiritualists who have heard inst, in the temple. It was not known until a few days before the meeting that Watertown was to be honored with so estimable a lady. But the mere mention of her name in the Daily Times proved sufficient to fill the temple. By Mrs. public speaker, however good his memory and his depth of information, could thus do justice, without preparation to the Grange, it made it possible for us to secure her services. Mrs. Twing will be with us the entire month of February .- C. M.

Mattison. Neptune Gardens, Cal.-Mrs. F. A. Logan writes in a correspondence, among other things, that the usual interest is being manifested in the cause in the Golden Gate City as well as Oakland. Professor Bell is lecturing in San Francisco, and Professor Wm. Lockwood is engaged by one of the societies in Oakland. Mrs. Logan regrets having to leave her present home, Neptune Gardens, as the place has changed hands, and is to be used for more worldly purposes. As "lone pilgrim" she thinks of wending her way to cities and towns, and it is hoped she will be welcomed and sustained all this is another mystery which can be explained only in wherever she sets foot. She is one of the pioneers in the

MEDIUMS AND LECTURERS.

- Moses Hull speaks in Washington, D. C., durng November
- Mrs. Ada Foye's permanent address in F. O. Box 51", Chicago, 111.
- Oren Stevens, boy medium may be addressed at threeville O until November ist.
- Mrs Elizabeth Lowe Watson may be address: ed at West Side Santa Clare Co. Calif.
- Prof J Clegg Wright's address at present is nes Mount vernou street, Philadelphia, Pa-
- Geo. H. Brooks may be addressed for lecture engagements at 144 N Liberty Street, Elgin,
- for fall and winter to lecture. Address Findlay, O.
- Mrs A. H. Colby Luther may be engaged for November ',z, and January, ... Address Crown Point, Ind.
- Mrs. I. fie Moss has returned to Cleveland, and is holding seances at M4 Scoville Avenue Cleveland, U.
- W. A. Mansfield is located at present at 143 Cedar Avenue, Cleveland, O. Will visit neigh boring towns at intervals. Mrs. Mary C. Morrell may be addressed for
- engagements at 35 Bosworth Street, Boston, Mass. Office hours daily from to a m. to p. m.
- G. W. Kates and wife have accepted a call to spend the winter in Colorado and the West Their address during November will be Aspen Colorado.
- calls. Address 171 Pine Street, Muskegon, Mich.
- Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Ad
- platform test and musical medium. Those wishing her services can address her at 2; North Nineteenth Street, Columbus, O.
- Mrs. J. W. Miner, trance speaker and psychometric reader, is now ready to respond to all calls for platform work. Permanent address 1200 East Twenty-fifth Street, Minneapolis,
- on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price fr and stamps. Address, 264 E. Main Street, Piqua, O.
- Mrs. A.E. Sheets, inspirational speaker, Grand Ledge, Mich., P. O. Box 883, will make engagements for the fall and winter, beginning September 1st. Will also answer calls for funer
- Boston, Mass.
- Lyman C. Howe is speaking in St. Louis, Mo. the Sundays of October. He can be addressed until November 1st, at 2702 Olive Street. Will answer calls for week-day or evening lectures at accessible points.
- Willard J. Hull speaks in Haverhill, October 30th. November he has the rostrum of the Boston Spiritual Temple, Berkeley Hall, Boston, Mass. Address mail, 52 Rutland Square, Bos
- Edgar W. Emerson has the following engagements: Washington, D. C., October; New Bedford, Mass,, November 6th and 13th; Fitchburg, Mass., November 20th; Providence, R. I., No-
- Mrs. Nellie S. Baade, trance and inspirational lecturer, can be addressed for Fall and Winter engagements. Will also speak at funerals. quired. Address Mrs. Nellie S. Baade, 246 Na-
- T. Grimshaw, trance speaker, is engaged to speak (or various societies in New England iring October and November; in Buffalo, N Y., during December and January; Albany, N. Y., March. Societies desiring to engage his services for February, April, and May, can ad-
- Mrs. Ida P. A. Whitlock will speak the Sur days of October at Pittsburg, Pa., for the First Society of Spiritualists. She would like to arrange for work during the week in the vicinity of the city. She may be addressed during this month at 9 Upton Street, Boston, Mass., after that at Pittsburg, Pa.
- Dr. Hoxsie's Certain Croup Cure Acts at once on the mucous membranes of the throat, and prevents as well as cures those most dangerous of all diseases in the household, Croup, Membraneous Croup, Diptheria, Pneumonia, and night barking cough. It has the spirituelle effect of medicine and not the drug effect, which is but another term for "brute force." 50 cents.

poet, was offered \$1,000 about two years ago to write a short poem for publication in one of our prominent periodicals. Whittier did not accept the offer, inferring that he was no machine poet. He could have produced some kind of stuff to fill the order. The late Alfred Tennyson, England's poet, was once offered a large the offer and manufactured one of the most ab solute failures at verse writing. With due re spect for the memory of the late laureate, we must say that mental machine work lowers the standard in literature. James Whitcomb Riley who shows great genius, would have a greater reputation if he would never force himself to

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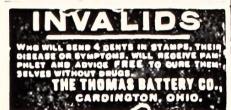
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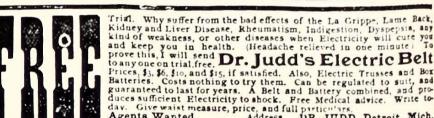


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